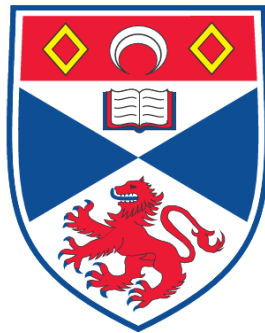


**AN ANALYSIS OF THE EFFECT OF CONTRASTING THEOLOGIES
OF PREACHING ON THE TEACHING OF PREACHING IN
BRITISH INSTITUTIONS OF HIGHER LEARNING**

Philip Arthur Bence

**A Thesis Submitted for the Degree of PhD
at the
University of St. Andrews**



1988

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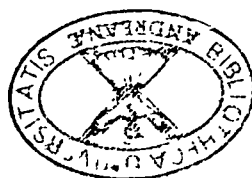
AN ANALYSIS OF THE EFFECT OF
CONTRASTING THEOLOGIES OF PREACHING
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IN BRITISH INSTITUTIONS OF HIGHER LEARNING

PHILIP ARTHUR BENCE

ST. MARY'S COLLEGE
UNIVERSITY OF ST. ANDREWS

JANUARY 1989

This dissertation partially fulfills the requirements for
completion of the degree, doctor of philosophy.



ABSTRACT

This study examines the efforts of British universities and colleges to educate students for the ministry of preaching. It evaluates the hypothesis that a preaching lecturer's theology significantly influences his teaching, both in its content and methodology.

A summary and comparison of seven twentieth century theologies of preaching serves as the foundation for this study. The research considered each theology as presented by either its originator or a leading exponent: Harry Emerson Fosdick, Rudolf Bultmann, Karl Barth, Paul Tillich, D. Martyn Lloyd-Jones, James Stewart, and Karl Rahner.

Surveys completed by fifty-five lecturers in preaching provided the second primary focus of research. These surveys both described current practices in homiletical education and offered a means of dividing the lecturers into subgroups for purposes of comparing their teaching. In order to evaluate the primary hypothesis that theology exerts great influence on the teaching of preaching, the study compares the teaching practices of theological subgroupings of lecturers (each grouping matched with one of the theologians mentioned above). Likewise, it compares the teaching of other lecturer subgroupings formed on the basis of contrasting institutional and denominational settings.

Institutional and denominational setting does affect the teaching of preaching, but, as hypothesized, not to the degree theology does. The manner in which a lecturer's theology determines his teaching is most noticeable in relation to three questions relating to teaching content:

(1) From what source(s) should preachers seek preaching content? (2) On what basis should preachers select content from their source(s)? (3) Once the content has been determined, by what criteria should preachers prepare material for delivery?

A comparison of contemporary preaching theologies (and the resultant contrasts in homiletical education) bespeak the rich breadth within the Western Christian tradition.


I certify that Philip Arthur Bence has fulfilled the conditions of the Resolution of the University Court, 1967, No. 1 (as amended), and is qualified to submit this thesis in application for the Degree of Doctor of Philosophy.

January 1989

Supervisor

I, Philip Arthur Bence, hereby certify that this thesis, which is approximately 100,000 words in length, has been written by me, that it is a record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

January 1989



Philip Arthur Bence

I was admitted as a research student under Ordinance No. 12 in October 1986 and as a candidate for the degree of Ph.D. in February 1988; the higher study for which this is a record was carried out in the University of St. Andrews between 1986 and 1989.


January 1989



Philip Arthur Bence

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Philip Arthur Bence

ACKNOWLEDGEMENTS

I would like to offer my sincere thanks to:

my advisor, Professor James Whyte, for his warm-hearted support and wise counsel.

my wife, Kathy, for her critical mind and loving heart.

D.W.D. Shaw, Principal of St. Mary's College; David Lyall, Lecturer in Practical Theology at St. Mary's College; and Clarence Bence, Academic Dean at Houghton College (USA) for their insightful ideas for improving the text of this study.

everyone who, throughout my life, has helped develop my love for God and the preaching of his word.

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CHAPTER ONE

INTRODUCTION

On any given Sunday in Great Britain, over 49,000 men and women¹ preach God's Word to congregations with memberships totalling over 6.9 million persons.² These preaching events possess common features, but the differences among them remain vast.

St. Andrews, the city in which I work, might be a typical community. A new student in town could taste the sermonic offerings in a wide variety of settings. Denominational affiliation, congregational size, and building architecture would vary among the Holy Trinity parish church, the Baptist Church, St. James Roman Catholic Church, the Gospel Hall, and others.

But, even if, by some miracle of ecumenical cooperation, denominational labels could be dropped for a week, and all local pastors preached sermons in the same building to an equal mix of people from all religious backgrounds, there would still be an enormous difference between the Reverends MacGregor, Donaldson, Taylor, and McLeod. Some of the contrasts one could attribute to the accidents of nature: age, size, shape, and voice tone.

But behind each of these incidental details lie real differences in preaching theology and practice. Many factors contribute to these differences. One such factor, the homiletic training preachers receive in college or university, forms the central focus of this study. Another

critical influence would be the example of preaching models under whose ministry today's preachers have sat.

But who taught the teachers? Who served as an example to the examples? The chain goes back, indeterminate in distance, to the beginning of human society.

No single volume could hope to answer the broad questions the last paragraph raises. In order to suit the goals of this research project, I narrowed the questions significantly. Rather than all history, I propose an examination of contemporary teaching of preaching. Various organizations around the world prepare persons for preaching; I limit this study to Great Britain. And, within that narrower field, I closely examine only full-time (primarily residential) institutions of higher education. No one, at least within recent years, has undertaken a large-scale examination of education for preaching within British institutions of higher learning.

Within this context, I set out to answer the questions: to what degree, and in what manner, does theology determine contemporary British teaching of preaching? This study evaluates this hypothesis: the theology a preaching lecturer holds (or, more generally, the theology generally accepted within an educational institution) determines, more than other factors, that lecturer's (and institution's) teaching of preaching. In due course, this paper offers and evaluates other more specific hypotheses.

What follows in this introductory chapter is an outline of the research. The sequence of subsequent chapters

matches the order in which I undertook the study. Briefly stated, the research concentrated on two parallel fields.

First, in the arena of theology, I studied the writings of several mid-twentieth century preacher/theologians.

(This time period is most crucial to this study. Leading figures active within the time period from 1935 to 1965 would have exerted great influence on the theological settings in which today's lecturers in preaching received their education. During and after their formal study, these lecturers developed their own theologies of preaching.)

From those persons writing and preaching in the middle of this century, I selected seven key leaders, making my choice on the basis of three criteria: their relevance (to preaching), distinctiveness (from one another), and significance (the potential for broad influence), as seen in their writing.

No list of twentieth century theologians of importance could omit the names of Karl Barth, Paul Tillich, and Rudolf Bultmann. In addition to these, Karl Rahner arguably stands as the most influential Roman Catholic theologian of the century. The other three selected models are known more for actual preaching, as opposed to seminal theological thought. These three do serve, however, as worthy representatives of relatively distinctive doctrinal schools of thought. Harry Emerson Fosdick's preaching held forth the classic American idealist theology.³ D. Martyn Lloyd-Jones exemplified the theologically conservative wing of the church, while James S. Stewart held the banner of another important group,

which might be called the 'liberal evangelicals'.

Admittedly, the seven preacher/theologians fall into at least two quite different categories. Generally speaking, there are the 'founders' of new schools of thought, for example, Barth, Bultmann, Tillich (these being known more for original theology than for preaching), and others who served as exemplary preachers in other already existing patterns of thinking, for example, Lloyd-Jones, Stewart, and Fosdick. (Rahner does not fall easily into either group.)

If the focus of this study were the theologies themselves, it might be ill-advised to compare the writings of men from these two different categories. In this study, however, which concentrates on the theologies' effects on the teaching of preaching, the differing degrees of originality in thought between the 'theologians' and 'preachers' are not overly significant. In each case, the preacher/theologian represents a school of thought which potentially influences the teaching of preaching. For the purposes at hand, it matters little whether the preacher/theologian developed, or merely followed in, the system he represents. The significance of the systems and the relative contemporaneity of the men who represent them are more critical than their comparative originality of thought.

Certainly, other figures could have been included in this select group, but were omitted for various reasons. H.H. Farmer and William Sangster wrote much appreciated volumes on homiletics, but neither represent a distinctive

theological or ecclesiastical group. A case could be built for other theologians who have contributed valuable insight, perhaps more broadly than Farmer and Sangster, to this century's theological writing. Their work, however, offers, for the purposes of this study, a less distinctive model. Persons in this category would include, for example, P.T. Forsyth, Dietrich Bonhoeffer, Emil Brunner, and Helmut Thielicke.

(Responses to a survey of British lecturers of preaching give an after-the-fact approval to the selection of the seven theologians. When asked what persons most influenced their thinking on preaching, the lecturers responded with a variety of names. Only eleven names appeared on at least three of the fifty-five complete surveys. Five {Barth, Bultmann, Tillich, Stewart, and Lloyd-Jones} of these eleven are primary subjects of this study. Of the remaining six models the lecturers mentioned most frequently, three {Farmer, Sangster, and Forsyth} were dismissed for reasons mentioned above. Of the other three, Charles Spurgeon dates from the nineteenth century; John Stott is a slightly more moderate Lloyd-Jones; and Austin Farrer, while an Anglican scholar of note, likewise fails to meet the set criteria.)

The second primary research focus was contemporary teaching of preaching, both in terms of teaching content and methods of teaching practice, at British educational institutions. In order to discover the present situation in homiletical education, I sent a survey to each university

theological department or theological college (within a Protestant or Roman Catholic tradition) whose existence and address were known to me or my advisor. We located eighty-three such institutions. (A sample survey is presented in appendix one.) Eight responded with the information that their institutions do not prepare persons for the parish ministry and, thus, do not offer instruction in preaching. Twenty others did not return the survey.⁴ I did receive responses from fifty-five lecturers. So, of British colleges which (potentially) teach preaching, there was a seventy-four percent response rate.

The five major stages of research, incorporating study of the seven theological models and contemporary teaching of preaching, (and subsequent chapters summarizing the research) are as follows:

1. As stated above, this study's overall hypothesis is as follows: the theology a preaching lecturer holds determines his teaching of preaching. Admittedly, each lecturer holds a theology whose precise combination of components is unique to him. If the basic thesis is accurate, then each unique theology distinctively affects the teaching of preaching. Analyzing this relationship lecturer by lecturer would be a difficult task. In order to ascertain the reliability of the overall thesis in a means which maintains reasonable accuracy and practicality, I grouped the preaching lecturers into sets. The basis for this division was theological. I placed each lecturer in

one of seven groups, in accordance with a preacher-theologian (one of the seven named above) whose position most nearly matched the lecturer's own. In preparation for this method of generalization, I began my work by studying preaching theologies, but not of the fifty-five individual lecturers, rather, of the seven models.

I read extensively in the writing of the seven theologians. From their broad thought, I distilled theologies of preaching, noting distinctive perspectives in each of six aspects of preaching: its content, source, setting (the common traits shared by all mankind, as well as the more specific circumstances of individual congregations), purpose, communication factors, and the preacher as a person.

Chapter two presents theological summaries which resulted from this preliminary reading. This chapter serves at least two purposes. The chapter, or any of its seven segments, stands independently as an introduction to the preaching theology of the model(s) it describes. Within the dissertation as a whole, this chapter, along with chapter three's further comparisons, serves as the basis for stating specific hypotheses of how various theologies could determine the teaching of preaching.

2. The first stage of research developed seven separate broad pictures of preaching. These summaries enabled subsequent statement of seven sets of hypotheses describing how each theology could determine the teaching of preaching.

The next stage both integrated and narrowed the examination of the theologies. To change the analogy, the early research gave a lectern, as it were, to each theologian in turn, while subsequent study brought them together for a round-table discussion. To enable this head-to-head contrast, the research focussed on the varying replies to six specific questions, one within each of the six broader aspects of preaching listed above.

This further analysis allowed an even broader generalization. Amateur theologians easily categorize all theological writing into two groups, i.e., 'liberal' and 'conservative', 'traditional' and 'modern', 'fundamentalist' and 'relativist'. (Of course, it is difficult to find agreement among such critics as to whose writing fits in which category. The theology an evaluator holds greatly influences his opinion and description of others.) The head-to-head comparison of the seven theologians permitted an objective ground for separating them into two such groups. (Only after much consideration did I dare label these two groups.) The establishment of these two divisions allows the statement, and subsequent evaluation, of hypotheses based on this broad generalized grouping.

Chapter three presents the written results of this research. The purposes of this stage of study did not require, nor did the dissertation length requirements permit, a full explication of the theologians' minds on these six questions. The summaries do not pretend to offer a comprehensive picture, but merely a brief overview which

enables a legitimate comparison.

3. With pictures of the seven theologies in place, the next step was the statement of hypotheses describing how the theologies, singly or in groups, potentially affect the teaching of preaching. It was at this stage of research that the subject of academic homiletical training came into play.

Relating education in preaching to the seven theologies required a 'stepping back' from those models to view them from several vantage points.

First, I looked for common features all seven theologies share. The resultant statement of foundational agreement enabled general observations about all teaching of preaching.

As alluded to above, a second question followed. Beyond broad consensus statements, how would it be possible, on the basis of more specific agreement, to group the theologians? To the degree that various theologies exhibited similarities, I could offer common hypotheses in relation to the resulting groups.

And, of course, I developed hypotheses relating to each of the seven individual models.

Chapter four offers a summary of the hypotheses and reasoning behind them.

4. After the statement of hypotheses, the next research focussed on the actual survey responses from current lecturers in preaching. These responses offered a wealth of information. The correlation and analysis of the

survey data enabled the comparison of hypotheses with actual fact.

This study's primary hypothesis is, as stated above: a lecturer's (or teaching institution's) theology determines his teaching of preaching. The fullest verification, or denial, of this hypothesis required not merely the evidence of theological influences on the teaching of preaching, but also documentation of the relative importance of those influences in contrast to other potential shaping factors.

The survey responses made this comparison possible. Responses to one survey question served as the basis for dividing the lecturers theologically. Replies to two further questions enabled a division of the lecturers by two other relevant criteria. These were their institutional setting (e.g., a university theological department, an independent college closely related to a university, or a completely independent college) and the denominations with which their colleges were closely aligned. Comparing the composite responses of various groups of lecturers enabled a comparison of the varying strengths of theological, institutional, and denominational factors in determining the teaching of preaching.

Chapter five, both in statistical and narrative form, presents the survey results. As the data in chapter five documents, the survey results reveal significant distinctive patterns in the teaching of preaching within each theologically-based lecturer group. This evidence offers strong, although not unilateral, support for the overall

thesis of the study, that a lecturer's theology determines his teaching of preaching. And, based on the evidence, it evaluates the earlier chapters' other more specific hypotheses.

5. Chapter five details the actual, specific patterns of correspondence between the theologies of several lecturer groups and their teaching of preaching. The last stage of research re-examined these patterns. I compared the characteristics (as discerned from composite survey responses) of each group with the writings of the theologian with which members of the group identified. This step ensured that the characteristics of each group were not merely random, but in actual accord with the appropriate theological model.

The concluding chapter offers this final analysis and a summary description of contemporary teaching of preaching.

CHAPTER TWO

SEVEN THEOLOGIES OF PREACHING--CONSIDERED INDIVIDUALLY

The study begins with a brief examination of the seven selected theologians and a summary of their preaching theology. This provides the necessary background for the subsequent consideration of academic teaching of preaching.

The presentation of the models proceeds as follows:

This chapter considers the men and their theologies one at a time, in the order of their birth.

Within each segment, after a brief biographical summary, each theologian, as it were, has opportunity to present his own thought (thus, the free use of quotations) in six different areas of preaching: the content of preaching, the source of preaching content, the setting of preaching (Who are those who hear preaching?), the purpose of preaching, communication factors in preaching, and the preacher as a person. Because of the interrelation of these six aspects of preaching, the presentation of each man's thought flows continuously without subheadings.

Each of this chapter's sections stands primarily as an independent unit. While comparisons among the theologians' positions inevitably arise, at this point at least, those comparisons remain secondary.

This chapter's statements of preaching theologies serve only as a preliminary means to the subsequent goal of comparing the varying effects of contrasting theologies on the teaching of preaching. In fulfilling their purpose

within the dissertation as a whole, these theological overviews appear only as brief summaries. The bibliography includes, for those interested in pursuing a more complete study, both the original sources from which these summaries were drawn and other broader examinations of each of the seven systems.

Within this chapter's sections, the presentation of a theologian's ideas follows the emphases unique to his theological writing and, specifically, his written thought on preaching. Other than the six broad categories of preaching (content, source, purpose, setting, communication factors, and the preacher himself), no predetermined list of more specific topics governs this chapter's summaries.

These summaries (and the dissertation as a whole) utilize written sermons only as sources of theology, not as examples of preaching practice. For example, although both Harry Emerson Fosdick and James Stewart freely used illustrations in their preaching, the greater prominence given to the use of illustrations in the Stewart section of this chapter (as opposed to the Fosdick section) reflects the relative priority these two gave to this subject in their writing on preaching. Likewise, the 'preachers', generally speaking, wrote more on the practical mechanics of preaching; the 'theologians' on the theology of preaching. The summaries mirror this contrast.

While considering each man's theological positions (in this chapter and sections I-VI of chapter three), I attempt to present the system as the theologian himself would, based

on his theological writing. The intention is that each statement should be read, not as my own opinion or evaluation, but as a statement of the theologian's thought.¹

I. HARRY EMERSON FOSDICK

Historians looking back on our time may regard Harry Emerson Fosdick as the premier American preacher of the twentieth century. Without the least hesitation, the author of the definitive biography gave Fosdick this position of pre-eminence."¹

In a fulfillment of the American dream, Harry Emerson Fosdick rose to his position of prominence from a quite ordinary background.² The son of humble, pietistic parents, Fosdick did little to distinguish himself through his early years. During his teen years, he struggled with the fundamentalist faith, yet remained faithful to the church. During his second year in university, he gave up belief in Biblical literalism. He would have left faith completely had it not been for mentors who showed him the value of a liberal Christianity.

With new foundations for faith in place, Fosdick went on to Union Theological Seminary in New York, and from there to two pastorates in that metropolitan area. During the second pastorate, he became deeply embroiled in the great controversy between theological fundamentalists and liberals. As a consequence of that battle, the Presbyterian

Church required him to leave the denomination. He went on to what, under his leadership, became the Riverside Church, in whose pulpit he gained international fame. While pastoring there, he simultaneously held the chair of Practical Theology at Union Theological Seminary.

This discussion of Fosdick's theology of preaching begins where Fosdick began: the needs of people.

People come to church on Sunday with every kind of personality difficulty and problem flesh is heir to. A sermon was meant to meet such needs; it should be personal counseling on a group scale. If one had clairvoyance, one would know the sins and shames, the anxieties and doubts, the griefs and disillusionments, that filled the pews, and could by God's grace bring the saving truths of the gospel to bear on them as creatively as though he were speaking to a single person. That was the place to start--with the real problems of the people. That was a sermon's specialty, which made it a sermon, not an essay or a lecture. Every sermon should have for its main business the head-on constructive meeting of some problem which was puzzling minds, burdening consciences, distracting lives, and no sermon which so met a real human difficulty, with light to throw on it and help to win a victory over it, could possibly be futile.³

Fosdick's evaluation of other contemporary preaching styles highlights his appreciation of the "personal counseling" method.

He criticized expository preachers who started with a Biblical text, gave the body of the sermon to explaining its context and content, and finished with a few notes of application.

Every other agency dealing with the public recognizes that contact with the actual life of the auditor is the one place to begin. Only the preacher proceeds still upon the idea that folk come to church desperately anxious to

discover what happened to the Jebusites."⁴

Fosdick likewise objected to topical preaching. Preachers of this type begin sermon preparation in the newspaper. There they find a topic of current interest, on which they preach their opinions. Having little purpose other than conveying information to the hearers' minds, they leave their congregations dissatisfied and unchanged.

Fosdick borrowed what he saw of value in these two methods, combined those components with original ideas, and devised his "project method."⁵

From the expositors, he retained the use of Scripture. "The fact that history had thought it worth while to preserve the [Biblical] text for centuries would cause a wise gambler to venture confidently on the text's superior vitality."⁶

Fosdick likewise adopted the topical preacher's emphasis on the contemporary, but personalized it, speaking only to issues his hearers struggled with day after day.

Fosdick's creative contribution? "Co-operative dialogue" in preaching.⁷

When a man takes hold of a real difficulty in the life and thought of his people and is trying to meet it, he finds himself not so much dogmatically thinking for them as co-operatively thinking with them. A preacher can easily play 'Sir Oracle,' assertive, dogmatic, flinging out his dictum as though to say 'Take it or leave it,' and such preaching has its appeal to credulous and emotionally impressionable minds. It has lost its influence on intelligent folk, however, and the future does not belong to it.⁸

If the problems of the people provide preaching's subject, then certainly the object is to help solve those problems.

The prescription for it [Fosdick's 'project method'] can be briefly put: start with a live issue, a real problem, personal or social, perplexing to the mind or disturbing to the conscience of the people; face that problem fairly, deal with it honestly, and throw such light on it from the Spirit of Christ that the people will go out able to think more clearly and live more nobly because of that sermon's illumination.⁹

Likewise, the "real sermon must do more than discuss joy [or any other sermon goal]--it must produce it. All powerful preaching is creative. It actually brings to pass in the lives of the congregation the thing it talks about."¹⁰

Fosdick stated the resource from which he drew his solutions: "the best that I could find in the Christian tradition."¹¹ Fosdick saw "the best" incarnate in Jesus of Nazareth.

His Christology was not theoretical, but intensely practical.¹² Debating Christ's person in terms of "metaphysical Substance," he saw as "an endeavour useless for religion."¹³ Yet at the same time, he affirmed that "in everything that matters to our spiritual life ['character, purpose, redeeming love'], very God came to us in Christ."¹⁴

Thus the primary tenets of a Fosdickian Christology, as stated in his Beecher Lectures, are as follows:

1. Jesus revealed who God is. Jesus uniquely

disclosed God's character to the world. Examining the life of Jesus, and remembering that he lived in total submission to God, discloses God's "utter goodness."¹⁵

2. Jesus revealed who man could be. Jesus set the example for all to follow. He not only taught the ideal, but, by living it, demonstrated the fact that man could achieve his potential.

Such is the secret of Christian preaching. We win men to Christianity, not primarily by presenting the involved ideas, but by presenting their incarnation in life. Christ is our greatest asset. He actually lived the life for which we plead.¹⁶

(As Jesus' life revealed God's goodness and a human incarnation of that character, his sacrificial death uncovered the divine being in even greater light. According to Fosdick, vicarious sacrifice was not new. It had from the beginning been built into the structure of the universe. But Jesus "has given us so perfect and convincing an illustration of the power of a boundless love expressing itself through utter sacrifice that he has become the unique representative on earth of that universal principle and law."¹⁷)

3. Jesus demonstrated how the rest of humanity can live as he lived. The God who enabled Jesus' awe-inspiring, model life can do the same for us. "It was God in him who created his quality, and if the same God is seeking entrance to our lives, trying to live out in us, according to our degree and capacity, the same spirit, then we may hope."¹⁸ This further statement

follows: "He [Jesus] is unique. . . . Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity."¹⁹ But, a choice of human will, no matter how strong, cannot bring true transformation. What is required? The light of God, as displayed in Jesus' life, shining on man's God-given "capacity to be inspired."²⁰

The question of exactly who Jesus was (or is) shrinks before the enormity of what he did in disclosing God's goodness, man's potential, and God's availability for enabling our actualization.

Who is the God who comes to dwell in humanity? Fosdick eschewed the arbitrary, autocratic God he saw pictured in the Old Testament.²¹ God, rather, should be seen "as the ideal-realizing Capacity in the universe or the creative Spirit at the heart of it, . . . the immanent life of the universe."²²

As he did with Jesus, Fosdick spent little time discussing the person and substance of God the Father. The transcendent God is unknowable (outside of Jesus' disclosure of him). Man should concern himself only with the presence and will of the immanent God.

When a man believes in the living God as the Creative Power in this universe, whose character was revealed in Christ and who, recognized or unrecognized, reveals himself in every form of goodness, truth and beauty which life anywhere contains, he has achieved a God adequate for life.²³

Fosdick found the proof of his Christianity in life. "All doctrine is the endeavour to understand life, and,

if it be true, can be taken back to life and tested there."²⁴ Fosdick used the idea of the Trinity as an example. "The Trinity that matters is the Trinity of experience."²⁵

Thus, the true church does not merely inculcate outdated statements of past experience. It communicates timeless truth in terms meaningful to contemporary man in order to make these Biblical experiences present reality.²⁶ "What is permanent in Christianity is not mental frameworks but abiding experiences that phrase and rephrase themselves in successive generations' ways of thinking and that grow in assured certainty and in richness of content."²⁷

Following that statement consistently, Fosdick admitted the presence of "outgrown elements" in Scripture.²⁸ Bible writers recorded their experience of God in accordance with contemporary knowledge, but "whenever any revelation comes into contact with the human mind, it becomes relative."²⁹ Examples of such "outgrown elements" include "the resurrection of the flesh,"³⁰ "the physical return of Jesus,"³¹ "demons as the source and explanation of life's manifold evils,"³² and "angels."³³

While Bible descriptions may have become obsolete, Fosdick did not see them as beyond relevance. "In every case we have found that the category which at first seemed outgrown was in fact the transient phrasing of a permanent experience."³⁴ The abiding truths hidden

within the "transient phrasings" listed above, according to Fosdick, are "persistence of personality through death,"³⁵ "the victory of righteousness upon this earth,"³⁶ "the reality of sin and evil,"³⁷ and the "nearness and friendship of the divine Spirit."³⁸

As Fosdick sought to discover the permanent within the temporary Biblical statements of dogma, so he did with Bible narrative. He pointed out that we do not need so much to believe, for example, in the historicity of the Exodus, Paul's Damascus Road conversion, and the signs of Pentecost "as to gird up our souls and reduplicate them [the experiences of Bible figures] in our own time."³⁹

Fosdick summarized the content of preaching, "We want a reasonable faith, and that means a life of spiritual wealth and fruitfulness set in mental frameworks that are congenial, convincing, and communicable."⁴⁰ These last three adjectives similarly describe Fosdick's thoughts on the preacher and his communication.

1. The faith must be "congenial." The preacher cannot expect people to accept a biblical literalism that contradicts commonly accepted knowledge. Yet, he must still provide a hope that appeals.

He must have gone through the searching criticism to which the last few generations have subjected the Scriptures and be able to understand and enter into the negations that have resulted. Not blinking any of the facts, he must have come out with a positive, reasonable, fruitful attitude toward the

Book.⁴¹

2. The faith must be "convincing." His words must bring change in his hearers. But in order for this to occur, the preacher must not only use the Bible wisely and profitably, he must meet other high standards.

He must work hard, "drenching a congregation with one's lifeblood."⁴²

Consistency of inner character must lift the preacher above the levels of the average.

"A minister may lack many things: he may lack personal charm; he may lack eloquence; even like Dwight L. Moody he may lack education. For all that, he may be a real prophet of the living God. But there is one thing which, if the preacher lacks, he can have nothing left that is worth having--he must have honesty. . . . Honesty is the elemental virtue of the preacher."⁴³

Fosdick's own example bespeaks the necessity of prayer before preaching.⁴⁴

The preacher must know the congregation intimately. If the needs of the people govern sermon topics, only the preacher who consistently interacts with his hearers can give them the help they need. "Insight into the real problems of his listeners, clairvoyance into their needs, sensitivity to their hurts, capacity to feel with them and for them--this is the basic requirement of a true preacher."⁴⁵

The preacher, likewise, knows and loves Jesus. "The first requisite of a real preacher of the Master is insight . . . to become acquainted with, enamoured of, the personality [of Jesus] himself."⁴⁶

(A discussion of Fosdick's thought on the "convincing" nature of the faith must include mention of the use of "motives" in preaching. A preacher adds explosive power to his sermon by employing the leverage of human emotion. "Fear, love, gratitude, self-preservation, altruism"--the preacher who leaves these aside may argue well, but his sermons will lack creative movement.⁴⁷)

3. The faith must be "communicable." The preacher's choice of relevant preaching topics ("Start with a live issue."⁴⁸) commands the hearers' attention as the sermon begins. His "congenial," "convincing" presentation of relevant truth maintains that attention.

Although the preacher is alone in the pulpit, the conversational style of his preaching actively involves the congregation. The preacher freely raises the questions and objections appearing in the minds of the hearers, and answers each one fairly.⁴⁹

How does the preacher prepare his sermons? Fosdick refused invitations to lecture in detail on sermon construction,⁵⁰ but did write a short essay entitled "How I Prepare My Sermons." Within this piece, Fosdick described his routine.

1. "The first step is the choice of an object--not a subject, but an object."⁵¹ The chosen goal ruled the entire sermon preparation process.⁵²

2. Fosdick next found the primary "truth . . . relevant to its [the object's] accomplishment."⁵³

This usually brought him to the Bible. He saw the Bible as an invaluable source of human wisdom and experience.⁵⁴

3. With the object and relevant truth in place, Fosdick allowed his mind total freedom to reflect on them. He recorded all thoughts yielded by this free association.⁵⁵

4. After this free mental play, Fosdick approached his sermon deliberately, searching for relevant material in literature, his counseling practice, the Bible, and his own personal experience.⁵⁶

5. His method of structuring sermons varied from week to week. At times the outline came early in the process. Other times, he began writing and watched the sermon unfold.⁵⁷

6. He wrote his sermons out in full to insure variety in preaching.⁵⁸ He chose language that was "modern, popular [and] understandable."⁵⁹

7. He sought conversational tone in the pulpit whether reading, speaking from notes, or preaching extemporaneously.⁶⁰

In the midst of the theological controversy of the twenties, Fosdick stated, "I am a heretic if conventional orthodoxy is the standard. I should be ashamed to live in this generation and not be a heretic."⁶¹ Each person may judge Fosdick's theology for himself. But even those who condemn him as a heretic have no choice but to be grateful to God for a 'heretic' such as Harry

Emerson Fosdick.

II. RUDOLF BULTMANN

Rudolf Bultmann claims universal recognition as one of the most influential New Testament scholars of the twentieth century. Bultmann sought to translate New Testament truth into the language and mindset of contemporary man. A preacher as well as a lecturer and writer, his work demands the attention of preachers today.

The son of a German pastor and grandson of two ministers, Bultmann gave himself early to his studies, with a preference for religion, Greek, and German literature.¹ After completing his formal education, he gave his life to the study and teaching of the New Testament. For thirty years, he taught at the University of Marburg. (Six of those years, Martin Heidegger, who influenced Bultmann's theology greatly {see below}, taught at the same university.)

Though he admitted his debt to the liberal theologians under whom he studied, Bultmann moved away from them into new territory. He wrote, "The subject of theology is God, and the chief charge to be brought against liberal theology is that it has dealt not with God but with man."²

Bultmann described his theology of preaching using traditional theological terms, but filled them with new

meaning. The word "sin" makes a good first example. For Bultmann, this word held little relation to a traditional definition, i.e., "the transgression of a law;" he defined sin as "the old quest for visible security, the hankering after tangible realities, and the clinging to transitory objects."³

Living in a world full of fearful possibilities fills man with anxiety. His uncertainties drive him to a search for security. Seeing no other viable option, man chooses to build his own security. Each person willfully rejects the way of the Unseen. This is sin. "The whole man is evil if his will is evil."⁴

In his effort to find security in the visible world, he always fails. His failure produces guilt. This guilt from the past compounds his anxieties concerning the future. Contemporary man lives as one . . .

who knows from bitter experience that the life he actually lives is not his authentic life, and that he is totally incapable of achieving that life by his own efforts. In short, he is totally fallen being.

This means, in the language of the New Testament, that man is a sinner.⁵

In the midst of futile efforts to find fulfillment, man longs for escape into freedom. "Man's life is pervaded by the quest for reality (aletheia), the quest for life. . . . Human existence knows, overtly or covertly, of its dependence upon that from which it can live."⁶ To deal with this desire, man postulates an eschatological existence or a "transcendent world . . .

where man reaches the perfection of his true, real essence."⁷ Thus, human restlessness leads man to an instinctive search for God.

Men, living in community, seek to communicate with one another their experience of the eschatological, transcendent, and divine. But lack of any joint experiential knowledge of that existence makes this difficult. This tension forces them into the language of "myth." Bultmann wrote, "Mythology is the use of imagery to express the other worldly in terms of this world and the divine in terms of human life, the other side in terms of this side."⁸

Bultmann saw value in the myths of traditional Christianity, as recorded in the Bible. But one must peel away the husks, the mythical forms, to discover the valuable content they enclosed. New Testament myths may have communicated well to first century man, but accepting them as literal truth would today require "a sacrifice of understanding."⁹

Changes in world view require restatement of mythical truths. The theologian (and preacher) must assume "the view of the world which has been moulded by modern science and the modern conception of human nature as a self-subsistent unity immune from the interference of supernatural powers."¹⁰ Contemporary man can no longer accept literally such doctrines as "death . . . [as] the punishment for sin," "the atonement," or "the [physical] resurrection of Jesus."¹¹

Bultmann, however, did not dismiss Scripture and its truth, but only its antiquated world view. He used the term "demythologizing" to describe this 'translation' from one world view to another. "To demythologize is to reject not Scripture or the Christian message as a whole, but the world-view of Scripture, which is the world-view of a past epoch."¹² Again he wrote, "To de-mythologize is to deny that the message of Scripture and of the Church is bound to an ancient world-view which is obsolete."¹³

In deciding what to reject as discardable myth and what to retain as essential truth, Bultmann chose Martin Heidegger's existentialist philosophy as the standard. "The criterion adopted [for choosing what myth to 'eliminate' and what to 'interpret'] must not be taken from modern thought, but from the understanding of human existence which the New Testament itself enshrines."¹⁴ Although Heidegger is obviously a 'modern thinker', it was in his writing that Bultmann found the best contemporary restatement of a non-mythical Christian message.¹⁵

Bultmann saw the proclamation of the demythologized Christian message as the key which opens the prison door, bringing man into the freedom of authentic existence.

As he used the theological concept "sin" to describe man's natural existence, Bultmann characterized the "new life"¹⁶ of the "believer"¹⁷ by "grace,"¹⁸ "faith,"¹⁹ "forgiveness,"²⁰ and an experience of

God's "salvation"²¹ and "justification."²²

In contrast to his former life, the 'believer' bases his life "on unseen, intangible, realities . . . [forsaking] all self-contrived security."²³ This 'faith' . . .

means radical self-commitment to God in the expectation that everything will come from him and nothing from ourselves. Such a life spells deliverance from all worldly, tangible objects, leading to complete detachment from the world and thus to freedom.²⁴

A longer statement from a Bultmann sermon best explains his view of authentic existence.

Hence to live in such a way as to be ready . . . for whatever the future brings, in the assurance and conviction that all must work together for good, and that every future is the gift and blessing of God. Hence the Christian does not allow his life to be determined by a self-chosen aim, to which all his energies and hopes are bent; but his life is rather characterized, in a certain sense, by lack of specific aim, by which we mean an inner freedom from self-chosen aims. The faith of the Christian is that the future will bring him his true self, which he can never capture by his own self-appointed courses. In other words, readiness for my fate, for that which God designs to do with me.²⁵

How does one achieve authentic existence?

Authentic life becomes possible only when man is delivered from himself. It is the claim of the New Testament that this is exactly what happened. This is precisely the meaning of that which was wrought in Christ. At the very point where man can do nothing, God steps in and acts--indeed he has acted already--on man's behalf.²⁶

New life comes because God has acted in history in Jesus Christ. General truths of love and grace are in themselves inadequate. "History is radically

transformed, . . . God has ordained this 'Word of reconciliation,' sounding for everyone, and . . . this 'Word' does not proclaim an idea of the grace of God but proclaims an act of God which has already been done."²⁷ God, through Jesus, has both revealed Himself and enabled human salvation. The following two statements picture the unity of action between Father and Son. "Only in Jesus, that is, only in the event of the resurrection, only in the Word which God speaks in Jesus and which proclaims Jesus, is God accessible to men."²⁸ "Jesus, the historical person, has done this service [enablement of salvation] for us and has done it . . . because God has acted in him."²⁹

According to Bultmann, we know little or nothing of the historical Jesus of Nazareth, but ignorance at this point has "no particular significance."³⁰ An overlarge concern with Jesus' personality or the events of his life could hinder encounter with Christ in the present. Jesus of Nazareth is continuous with the Christ of faith, but, in importance, the second far overshadows the first.³¹ "It is not the historical Jesus, but Jesus Christ, the Christ, preached, who is the Lord."³²

The Jesus of history is not kerygma, any more than my book [Jesus and the Word] was. For in the kerygma Jesus encounters us as the Christ--that is, as the eschatological phenomenon par excellence. . . . I am deliberately renouncing any form of encounter with a phenomenon of past history, including an encounter with the Christ after the flesh, in order to encounter the Christ proclaimed in the

kerygma, which confronts me in my historic situation. That, in my view, is the only way to preserve the paradox or skandalon of Christian eschatology, which asserts that the eschaton has actually entered history.³³

The goal of moving man from inauthentic to authentic existence underlies Bultmann's theology. Within this system, the means of this transition ('salvation') is proclamation of the kerygma, as occurs in preaching.³⁴ Just as the historic Jesus Christ inaugurated the 'eschatological event', preaching contemporizes this 'eschatological event'.³⁵

Without proclamation, as heard in preaching, man remains ignorant of the hope available to him. He continues in his meaningless (and inauthentic) life. But, as God has provided Christ as the 'eschatological event' ('Saviour'), God too has raised up preachers to herald the present reality of Christ's saving act.

The reconciling act of God in the cross of Christ is at the same time the beginning of the 'ministry of reconciliation' . . . and the 'word of reconciliation'. . . . Christ himself, indeed God himself, summons men in the preaching of the apostle [or other commissioned preachers].³⁶

Thus, the true kerygma does not "proclaim universal truths, or a timeless idea--whether it is an idea of God or of a redeemer--but a historical fact."³⁷ But this fact is not a datum from the past for the hearer to assimilate cognitively.

For it [the 'once for all' nature of Christ's death and resurrection] does not mean the datable uniqueness and finality of an event of past history, but teaches us in a high degree of paradox to believe that just such an event of the past is the once-and-for-all

eschatological event, which is continually re-enacted in the word of proclamation. This proclamation is a word which addresses me personally, and tells me that the prevenient grace of God has already acted on my behalf, though not in such a way that I can look back upon this act of God as a datable event of the past, but in the sense that God's having acted is present as an eschatological Now.³⁸

"Now is the acceptable time; now is the day of salvation" (II Corinthians 6.2), as Bultmann quoted throughout his writing.³⁹

In his proclamation, the preacher goes far beyond the presentation of historical or abstract truth. He summons his hearers to a radical life-changing encounter with Christ. "The task of preaching, therefore, is to present the Word in such a way that the possibility of understanding . . . becomes an actual possibility which is disclosed by the word and which must be grasped by the will."⁴⁰

Preaching, then, is "primarily an event, not a communication of knowledge,"⁴¹ "addressed not to the theoretical reason, but to the hearer as a self,"⁴² asking "whether he is willing to submit to the cross and understand himself in terms of it."⁴³ Bultmann could thus define the New Testament term 'kerygma' as "the word of summons, which demands the obedience of faith."⁴⁴

That definition of kerygma determines the nature of Christian preaching.

Preaching is "summons." Preaching "demands" a choice. One cannot hear true preaching without sensing the call to an immediate choice. The hearer has no

option of standing aloof. Having heard the preached word, "the whole man is under the necessity of decision; there is no neutrality for him, he has to decide between the only two possibilities which are there for his life, between good and evil."⁴⁵

Preaching "demands . . . obedience." Words Bultmann wrote concerning Jesus' preaching apply equally well to all preaching:

Now it can be only: either--or! Now the question is whether a man really desires God and His Reign or the world and its goods; and the decision must be drastically made. . . . Everyone is confronted with deciding what he will set his heart upon--on God or worldly goods. . . . For the Reign of God one must be ready for any sacrifice.⁴⁶

Obedience, to be effective, must come from the depths of inner being. A slavish legalism will not suffice.

Radical obedience exists only when a man inwardly assents to what is required of him, when the thing commanded is seen as intrinsically God's command; when the whole man stands behind what he does; or better, when the whole man is in what he does, when he is not doing something obediently, but is essentially obedient.⁴⁷

Preaching "demands . . . faith." The Christian message, even in Bultmann's demythologized form, retained the necessity of faith.

The purpose of demythologizing is not to make religion more acceptable to modern man by trimming the traditional Biblical texts, but to make clearer what the Christian faith is. He must be confronted with the issue of decision, be provoked to decision by the fact that the stumbling block of faith, the skandalon, is peculiarly disturbing to man in general, not only to modern man.⁴⁸

Reason alone would never bring one to an eschatological event. Bultmann recognized this "paradox"⁴² of preaching, yet he did not consider this "a weakness of faith . . . [,but] its true strength."⁴³ It leaves God at the level of transcendence, where he rightfully belongs. Thus, at the conclusion of his essay, "New Testament and Mythology," in which he described both the need of demythologizing the New Testament and the message of 'salvation' that emerged from the process, Bultmann wrote,

All these assertions are an offense (skandalon), which will not be removed by philosophical discussion, but only by faith and obedience. All these are phenomena subject to historical, sociological, and psychological observation, yet for faith they are all of them eschatological phenomena. It is precisely its immunity from proof which secures the Christian proclamation against the charge of being mythological. The transcendence of God is not as in myth reduced to immanence. Instead, we have the paradox of a transcendent God present and active in history: 'The Word became flesh'.⁴⁴

If God remains exclusively transcendent, how do men come to know him? How can anyone know he exists? There is no proof. Man must have faith. Yet, "the fact that God cannot be seen or apprehended apart from faith does not mean that He does not exist apart from faith."⁴⁵ In order to live authentically, man must believe that he does, in fact, encounter God in the preached Word.⁴⁶

Bultmann admitted that speech pertaining to God, and particularly to God in action, retains "a mythological residue,"⁴⁷ reminding us that talk of God is

"analogical."⁵⁵ Yet, "God's love and care, etc., are not images or symbols; these conceptions mean real experiences of God as acting here and now."⁵⁶

We thus return to a central focus of Bultmannian thought, the 'here and now'. "It is not legitimate to speak about God in general statements, in universal truths which are valid without references to the concrete existential position of the speaker."⁵⁷ We can speak "only of what He is doing to us and with us."⁵⁸

As it is "not legitimate to speak about God in general statements," neither is it valid to speak of past encounter with God. (Bultmann recognized the difficulties inherent in that statement, noting that all talk of existential encounter with God necessarily recounts past encounter. He finished one lecture, saying, "Even this lecture is a speaking about God and as such, if God is, it is sin."⁵⁹) Faith must always be new. "The decision of faith is never final; it needs constant renewal in every fresh situation."⁶⁰

Preaching must not center on past historical fact, nor on man's hope of improving himself. "It [preaching] is, by nature, personal address which accosts each individual, throwing the person himself into question by rendering his self-understanding problematic, and demanding a decision of him."⁶¹ Preaching always issues a call to faith.

Bultmann focussed almost exclusively on the purpose of preaching (to speak the Word of God in order to bring

persons to decisive action) and said less concerning its specific content.

The exact content of the kerygma, how many and what affirmations it must contain, can never definitely be stated. But this impossibility simply corresponds to the nature of the kerygma, to the fact that it can be understood only in obedience and that therefore the understanding must always be newly achieved.⁶²

Thus, with the goal, not of conveying a body of truth, but rather, of bringing his hearers into fresh contact with God, the preacher prepares his sermons.

He begins with the Scripture. (Bultmann's example indicates his preference for New Testament texts. Of the twenty-one sermons in his published Marburg sermons, eighteen are based on New Testament passages.⁶³)

The preacher should first seek, from Scripture, God's word for himself. As Bultmann wrote,

All statements about man's being must . . . always correspond to the particular extent to which it is disclosed to the speaker, and the understanding of the exegete is in turn limited by the particular extent to which his own existence is disclosed to him.⁶⁴

Though Bultmann said little on the mechanics of sermon preparation, the following steps can be distilled from his writing:

1. Seek a thorough understanding of the historical and etymological background of the Scripture text.⁶⁵

2. Lift from the experience recorded in the text the examples of human self-understanding.⁶⁶

3. Translate those examples into language meaningful to contemporary man. (Throughout the process,

but particularly at this step, the preacher seeks to encounter God for himself, choosing to believe and obey the word that comes to him.)⁶⁷

4. Proclaim the Word with authority,⁶⁸ in anticipation of hearer decision.⁶⁹

As he preaches in this manner, the sermon, preacher, and hearer alike all participate in "eschatological event."⁷⁰ As Christ returns in each preaching moment, he once again creates "a new humanity."⁷¹

III. KARL BARTH

It is simply a truism that there is nothing more important, more urgent, more helpful, more redemptive, and more salutary, there is nothing, from the viewpoint of heaven or earth, more relevant to the real situation than the speaking and the hearing of the Word of God in the originative and regulative power of its truth, in its all-eradicating and all-reconciling earnestness, in the light that it casts not only upon time and time's confusions but also beyond, toward the brightness of eternity, revealing time and eternity, through each other and in each other--the Word, the Logos, of the Living God.¹--(Barth)

Ranking with Augustine, Aquinas, Luther, and Calvin as one of Christianity's greatest theologians is the twentieth century figure, Karl Barth.² Relevant to a study of preaching is the fact that it was the dilemma of weekly sermon preparation that drove Barth to his study of Paul's Epistle to the Romans and ultimately to his theology of the Word.³ Although he left the pastorate for a theological chair (subsequently teaching at

Gottingen, Munster, Bonn, and Basel), Barth never forsook preaching, either in theory or in practice. He intended his theological work to serve preaching.

Thus, preaching claimed a prominent place in his writing. In his monumental Church Dogmatics, he began and finished the foundational first volume--The Doctrine of the Word of God--with a discussion of proclamation, with an emphasis on preaching. That first volume provides Barth's most comprehensive writing on preaching.

But Barth not only gave his life to writing for preachers, he preached. Even as a world leader in Christian thought, he often turned down speaking invitations from around the world, preferring to preach to inmates of Basel Prison.⁴

In his early pastorate, Barth found the humanistic, anthropocentric theology he had learned in university inadequate for either the questions of his congregation or the answers of the Bible. So he turned to the God he saw in Scripture one much more than man writ large, and, in fact, beyond any comparison with man. In revelation, Barth found a God outside man's natural knowledge.

Between God and us there stands the hiddenness of God, in which He is far from us and foreign to us except as He has of Himself ordained and created fellowship between Himself and us--and this does not happen in the actualising of our capacity, but in the miracle of His good-pleasure.⁵

Only in God's choice to reveal Himself does man know God at all. And revelation is equally necessary to enable human understanding of God as Father, Son, and Holy

Spirit. (The Trinity forms a central point in Barth's theology.)

As God by human thought is unknowable; so by human power, He is uncontrollable. "God cannot be enclosed in any human concept; he lives and acts by his own sovereign power."⁶ In man's fallen state, the gulf between God and man was, from man's perspective, uncrossable. But God took the initiative and came to us. As Barth wrote, "If we say 'God with us,' we mean that which has no ground or possibility outside itself, *which can in no* sense be explained in terms of man and his situation, but only as knowledge of God proceeding from God, as free undeserved grace."⁷

In his sovereignty, God could reveal himself to the world through any method. But, according to Barth, God has chosen three primary forms in which to speak his Word.

God's act of revelation was in the God-man Jesus Christ. In this non-repeatable event of history and revelation, God placed himself in human form, in the person of Jesus of Nazareth.

God was with us, with us His enemies, with us who were struck and shattered by His wrath. God was with us, with the reality and completeness with which God does what he does; He was with us as one of us. . . . What was the deepest depth of our plight was first revealed when it was there and then illumined by the glory of the Lord . . . so that . . . He might take the power from death and bring life and imperishable being to light.⁸

Jesus revealed true humanity and divinity.

His incarnation revealed the glory God intended humanity to reflect.⁹ His freely chosen vicarious death, in which he took "the punishment which man was bound to undergo," revealed the depth to which man had fallen.¹⁰ God was with us. And though in human form, Jesus remained divine, truly revealing the holy and merciful character of God.¹¹ God was with us.

In Barth's thought, the Holy Scriptures stand as a second form of God's self-disclosure. Here in the recorded testimony of those who looked forward to the Incarnation and those who witnessed the actual Event, God speaks. The words of Scripture, though not revelation in themselves, do bear witness to revelation in a unique manner. "These writings . . . deserve and demand respect and attention of an extraordinary order, since they have a direct relationship to God's work and word [in contrast to the indirect relationship between theology and God's Word]."¹²

Readers of Scripture, Barth warned, must distinguish between actual revelation (the Event) and the witness to the revelation (finite words). When this witness is heard, however, God through grace can enable the reader to see and hear the same revelation the Biblical witness saw and heard, and thus hear God's voice directly.¹³

God also chose a third method of revealing His Word to the world: proclamation, which includes, as a primary component, preaching.¹⁴ God's ultimate revelation was in Jesus Christ. Scripture attests revelation and can

become revelation. Human words, subsequent to the New Testament era, as in preaching, while subordinate to the revelation received through both the Revealed Word (Jesus) and the Written Word (Scripture), can become channels of that same revelation.¹⁵

As with Scripture, the words of preaching possess no power of their own, but "when and where God pleases," they become God's Word.¹⁶

Once again in a different form [as Scripture differs from the revelation in Jesus], but here too neither diminished nor weakened, we have to do really and truly with the one integral Word of God, with God Himself, with Jesus Christ through the Holy Ghost, just as certainly as Holy Scripture, and in and through it God's self-revelation, is given to the Church.¹⁷

Through God's gracious choice, words about God, based on the Written Word, become words from God Himself, the Preached Word of God. Barth approvingly quoted from the 1562 Helvetic Confession, "Praedicatio verbi Dei est verbum Dei."¹⁸

Barth thus elevates preaching above and beyond ordinary human speech. He drew an analogy, which, parallelling reality as he saw it, highly exalts preaching. In the Revealed, Written, and Preached Word, we "encounter the same fundamental determinations and mutual relationships" as seen in Father, Son, and Holy Spirit, the Triune God.¹⁹

While lifting preaching to this highest honor, Barth countered with a sobering balance. The human preacher must always remember the sovereignty of God and His Word.

"If Christ deigns to be present when we are speaking, it is precisely because that action is God's, not ours."²⁰ Through God's grace, preaching always holds the potential for becoming God's Word, but its words remain human. Human preaching is . . .

a proclamation and perception of God's Word, which is qualified, not unqualified. It must be done with sincerity and with humility; with sincerity because it must be open to the truth of God's Word and with humility because it must be ready to bow in the presence of the superiority of that Word.²¹

The human preacher can never, in his own power, speak God's Word. Barth's early essay, "The Word of God and the Task of the Ministry," presents this very dilemma. Pastors are expected to accomplish the impossible. Congregations clamor for a word from God, but pastors, in their humanity, cannot speak of or for God.²² Human attempts to speak for God always fail; God alone speaks for Himself. But God resolves this dilemma and offers hope. In humble preaching, God chooses to speak.²³ Thus, Barth pointed out, again using an analogy of the Divine, that preaching has "two natures," the human and the divine.²⁴

The preacher's role in proclamation is obedience and faith. God calls individuals to preach. Commissioned persons venture in faith, believing God will fulfill His promise and speak through human preaching.

We speak--hoping for what we cannot see, for what we cannot assume to be present--of a realised proclamation, of a Word of God proclaimed in the Church; on the basis that God's Word has already been spoken, that

revelation has already taken place.²⁵

If human preaching becomes the Word of God, it is not through man's choice, but only through faith in God's promise and obedience to God's commission.²⁶

The preacher should base his preaching on Jesus Christ as revealed in Scripture. Scripture contains not merely "an idea of general significance which could arise at any time or in any place," but is the witness to unique events of revelation history.²⁷ Thus Barth wrote, "Preaching should be an explanation of Scripture; the preacher does not have to speak 'on' but 'from' (ex), drawing from the Scriptures whatever he says. He does not have to invent but rather to repeat something."²⁸

In a passage directed to the entire church, but especially relevant for preachers, Barth further detailed his hermeneutic.

Two assumptions underlie Scripture interpretation: First, the Word wills to be heard in the Church, and, through the Church, in the world.²⁹ Second, the Bible's chief object is Jesus Christ.

The Bible becomes clear when it is clear that it says this one thing: that it proclaims the name Jesus Christ and therefore proclaims God in his richness and mercy, and man in his need and helplessness, yet living on what God's mercy has given and will give him.³⁰

With these premises in place, interpretation takes place in three steps:

The first answers the question: "What does the text say?" Barth characterized this step by the word "explanation" (also "observation" and "presentation").

To discover the "sense" of a text, the interpreter "will allow the text to say what, controlled by its object, it does actually say in its historical contingency."³¹

The word "reflection" summarizes the second step. (This internalizing of the text and its message occurs simultaneously to the "explanation" step noted above; Barth separated them for the purpose of analysis.) Every interpreter, Barth wrote, reflects on Scripture within the context of his own experience and philosophy. This is inevitable but need not unduly bias exegesis, if the interpreter consciously subordinates his own frame of reference to Scripture.³²

To complete an appropriate study of Scripture, explanation and reflection will lead to "assimilation." In assimilating Scripture, the interpreter by no means controls it. On the contrary, Scripture (and its object Jesus Christ) masters the reader's thoughts and actions--his entire person.³³

In this manner, the preacher must intently listen to Scripture's message to offer his own witness to the recorded witness. The preacher should also understand Church doctrinal statements (which find their basis in Scripture) and conform his message to them. While doctrine can never rule proclamation, but only serve it,³⁴ doctrine performs its service by reminding the preacher to reject anything which would come between the Word and the individual hearer.³⁵

As preaching looks back to revelation, it also looks

to future revelation, both the Word of the preaching moment, and the ultimate Word seen in the day of Christ's return. Jesus has "come again" already in the resurrection and the outpouring of the Spirit, yet the revelation event will not be complete until Jesus' final return.³⁶ The war has been won, yet the fighting [the work of Christ and the Church, including preaching] goes on.³⁷ "'The Word was made flesh' has as its reponse: 'Amen, come quickly, Lord Jesus'."³⁸ "All has been done," but "all must [yet] be changed."³⁹

In Barth's mind, preaching "is directed to one end only: to point to divine truth."⁴⁰ The preacher points to God. He instructs his hearers to listen to God. Thus the preacher's primary goal is not that people should hear him, but that they should hear God's Word. "She is the true church in proportion as she is the listening [to God's Word] church."⁴¹

In God's Word lies hope for all men, hope which attacks deep-seated human anxieties. Mankind fears judgment. Rightfully so, for God has judged mankind, but at the same moment offered grace. Man fears death. God has condemned man to death, but also promises resurrection. And although man fears the awesome God, but the God who is fearsome is also the "loving father who takes the prodigal in his arms."⁴² God has redeemed mankind. The preacher's task? To aid his people to hear from God this Word of redemption, and experience His peace.

As people hear and believe God's Word, they become part of the Church. They also receive power to bear witness to the truth, and hear God's call to specific tasks.⁴³ Each of these results demonstrates the preacher's faithful obedience to his own calling.

Barth wrote more concerning the preacher as a person. On one hand, the individual preacher becomes almost irrelevant, for the person receiving God's call remains secondary to the fact that God does call persons. Likewise, the person preaching God's Word remains secondary to the fact that God does indeed *speak through* human preaching.⁴⁴

On the other hand, the character of the preacher is essential to adequate preaching.

First, the preacher must be in submission to God and His Word. As previously mentioned, the preacher must live in obedience to God's call, and in a relationship of open expectancy with the Word. In his interaction with the Divine, he must always retain a sense of "miracle," "grace," and "venture."⁴⁵ Likewise he is a person of prayer and high moral standard.⁴⁶

In relation to the Church as a whole, the preacher must submit to its standards of strong theological education and direction regarding his placement in ministry.⁴⁷ His education must be ongoing, as he devotes himself to the "serious and honest work" of preaching.⁴⁸

In relation to the local church with whom he lives

and to whom he preaches, the preacher serves as shepherd. Love for his people must be obvious,⁴⁹ love combined with courage--a desire to help rather than merely please.⁵⁰ And he never sees himself as superior, but as one among the many, pupils together of God's Word.⁵¹

Before the preacher speaks, all his hearers already fall within the realm of God's sovereign action. The preacher therefore does not call persons to destiny-changing decision, but to awareness and belief in what God has already done.⁵² Man in his natural state, ignorant of God's provision, gropes for meaning and hope. Yet, he resists God's Word.

He [man] prefers his own life below to the divine life above. He chooses to persist in it. He must have it as he himself wills to have it. He must be the one he himself wills to be. He is thus the man who remains below where he does not belong, and is not at home, but where he irrevocably has his place--so long as his corrupt will is not broken by the direction of Jesus.⁵³

But God, in his sovereignty, has enabled Jesus to break in and change the course of humanity. Therefore, the church's (and preacher's) "commission is that of declaring to them [non-believers] the kingdom of God, . . . that God has already begun to do something for them and that he will also complete it in spite of their opposition."⁵⁴

With this awareness, the preacher cannot expect to change the people through his words--even if he succeeded in that effort, any change thereby wrought would be but a

futile human attempt--but to be a channel through which God can speak. God does not need homiletic wizardry. In fact, a preacher's attempts to entertain or impress a congregation often hinder God's Word.⁵⁵ Similarly, sermon introductions and conclusions detract from the unity of the message, a unity drawn directly from the Scripture text.⁵⁶

Barth offered other specific suggestions for sermon preparation, all of which point the preacher to the service of God's Word:

1. Preach from longer texts. This tends to prevent thematic (non-Biblical) preaching. The movement of the text guides sermon development.⁵⁷

2. Preach from texts chosen purposively to cover the body of Biblical truth. This too prevents the preacher's own thinking from overshadowing the Word.⁵⁸

3. Study texts in original languages before consulting translations. In order to preach revelation, the preacher should begin as close to it as possible.⁵⁹

4. Interact intensively with the text to learn its parts, order, and movement.⁶⁰

5. Consult commentaries, but only after first-hand study of the text. Read the historico-critical works to understand the Biblical writer and his setting. Consult, also, earlier commentators who saw Scripture as God's Word, in order to see Scripture from their perspective.⁶¹

6. Avoid allegorizing. This leads to inaccurate interpretations.⁶²

Barth also recommended word for word writing of sermons. Preaching is of such importance that it requires prayerful, precise preparation.⁶³

Simple direct sermons, governed by Scripture, directed to the deep unspoken questions of mankind, give God opportunity to speak afresh.

The problem of the Word . . . in theology I [Barth] understand to be the question of whether and how far theology recognizes its obligation of directing Christian preaching to the repetition in human words of what is said to men through God himself about God, in distinction to all which men can say to himself about God.⁶⁴

The purpose of theology is to serve preaching ("ministerium verbi divini"),⁶⁵ and the purpose of preaching is to serve as a channel for the Word of God.

IV. PAUL TILLICH

In a given historical situation presumably there can be a work which most fully gathers up the strands of all that is best in secular thought, and unites them with the truths of God's self-disclosure. Augustine, Aquinas, Calvin, and Schleiermacher, for instance, tried to accomplish something like this, and in some important respects the theological thought of Paul Tillich has the same marks."¹

As indicated in the preceding statement, the church remembers Paul Tillich primarily as a philosopher-theologian par excellence, but it should never forget Tillich as preacher, both for his sermons and the impact of his thought on contemporary preaching.

Paul Tillich was born 20 August 1886, in a small Brandenburg village.² Fourteen years later, his family moved to Berlin. Tillich's theological study took place at the universities in Berlin, Tübingen, and Halle. After wartime service as a chaplain, he taught philosophy and theology at Marburg, Dresden, Leipzig, and Frankfurt. Soon after Hitler's rise to power, the new government forced Tillich's dismissal from teaching. Reinhold Niebuhr, recognizing Tillich's theological importance, invited him to join the faculty at Union Theological Seminary in New York. Paul Tillich finished his public career filling two prestigious positions of honor: Professor at Large at Harvard University, and, subsequently, a similar post at the University of Chicago.

The enigmatic statement, "God is the symbol of God,"³ serves as an appropriate introduction to Tillich's thought. In Tillich's mind, God is more than Lord of all being; he transcends being. He is Being itself. Knowledge of God thus lies far outside finite man's natural ability. And even revelation cannot give objectively accurate knowledge of God, but only symbols which approximate His Being. "That which is the true ultimate transcends the realm of finite reality infinitely. Therefore, no finite reality can express it directly and properly."⁴

Man, possessing awareness of this unknown infinite, occupies a unique place in the universe. "Herein lies

the greatness and the pain of being human; namely, one's standing between one's finitude and one's potential infinity."⁵

In efforts to deal with this pain of personhood, "man is infinitely concerned about the infinity to which he belongs, from which he is separated, and for which he is longing."⁶ Men mistakenly commit themselves to 'gods', which are not truly "ultimate" but only "preliminary." This faith is "idolatrous"⁷ and "destructive."⁸ The preacher points out a better way--relationship with the truly Ultimate that leads to wholeness.

Two criteria govern the legitimacy and benefit of faith. First, "the degree to which a person is open for the power of faith, and how strong and passionate is his ultimate concern."⁹ Second, "the degree to which a faith has conquered its idolatrous elements and is directed toward the really ultimate."¹⁰

As already stated, man cannot know, but only approximate, the ultimate. Christianity has appropriated its symbols to describe man's interaction with 'God'. We experience him as one who is "personal," for we meet him in "the center of our personal existence."¹¹ We experience him as one who speaks, "the divine Spirit . . . expressing itself in many forms, in nature and history, in symbols and sacraments, in silent and in spoken words."¹² We experience him as 'love', one seeking reunion with man. Thus, "God [as portrayed in

these and other Christian symbols] is a symbol of God [as He is]."¹³

Contemporary man needs the healing offered in the Christian message. "Today man experiences his present situation in terms of disruption, conflict, self-destruction, meaninglessness, and despair in all realms of life."¹⁴ Living without a true center causes this life of painful isolation. Man focusses selfishly on himself, thus living alienated from the truly ultimate, God (and alienated from all else as well). This is 'sin'. His attempts to find satisfaction in objects or persons in the created world always fail and serve only to increase man's isolation, guilt, and despair.

Tillich further defined 'sin' in terms of three "marks of man's estrangement."¹⁵

The first is "unbelief."¹⁶ Natural man cannot bear the approach of the Holy and thus rejects God. "Whenever the Divine appears, It is a radical attack on everything that is good in man, and therefore man must repel It, must push It away, must crucify It."¹⁷

In "unbelief," man fails to relate properly with God. In the second "mark of estrangement," which Tillich calls "hubris," man is alienated from himself.¹⁸ He gives himself a position of all-importance which no person can rightfully bear. As a finite being, he cannot take the place of that which is ultimate. In trying to do this, a person moves toward self-destruction.

The person who is alienated from God and self cannot

harmoniously interact with his environment. This third "estrangement" Tillich called "concupiscence."¹⁹ This "unlimited desire to draw the whole of reality into one's self"²⁰ distorts a person's view of his world, particularly of other persons. He depersonalizes his fellows. They become "things" for his selfish use.²¹

Thus, man "has elements of disintegration or disease in all dimensions of his being."²² And, following from that, "it is not the disobedience to a law which makes an act sinful but the fact that it is an expression of man's estrangement from God, from men, from himself."²³

The Christian message offers hope of forgiveness, restoration, and reconciliation. It offers this hope on the basis of the life of Jesus the Christ. In Jesus of Nazareth, God (the Infinite) has paradoxically entered the finite world.

The Logos doctrine as the doctrine of the identity of the absolutely concrete with the absolutely universal is not one theological doctrine among others; it is the only possible foundation of a Christian theology which claims to be the theology.²⁴

Jesus lived a 'perfect' life among 'sinful' men. "Essential God-Manhood has appeared [in Jesus] within existence and subjected itself to the conditions of existence without being conquered by them."²⁵ In contrast to all other persons, Jesus lived in absolute harmony with God, himself, and his world.

His victorious life sets the example for humanity.

But, more importantly, it empowers others to enter the same 'New Reality'.²⁶ In his life and death, Jesus revealed God's power to overcome man's estrangement from God, self, and world.²⁷ The most critical time in a person's life is thus the moment when he, recognizing and opening himself to the power of God as seen in Jesus as the Christ, enters into the Being of Christ.²⁸ Indeed, "the most important event of human history . . . [was] the moment in which one man dared to say to another: 'Thou art the Christ.'"²⁹

Without its historical element, Christianity loses its foundation.³⁰ A Christian theology requires the victory of the man Jesus. But, even if facts of Jesus' life and death could be objectively verified (and they cannot³¹), they could never bridge the gap between God and man.

Longing for God and a willed belief in Him are essential to wholeness. But they too, though necessary, are inadequate.³²

How then does one appropriate the New Being in Christ? The word 'faith' offers a better answer. For 'faith' involves more than mind or will. It encompasses the entire human personality. Yet even 'faith' cannot 'save'. "Not faith but grace is the cause of justification, because God alone is the cause. Faith is the receiving act, and this act is itself a gift of grace."³³

One enters relationship with God only when he

realizes his own utter helplessness. After giving up all hope for changing himself or reaching God in human strength, one then allows himself (in 'faith') to be "grasped by and turned to the infinite."³⁴ As Tillich preached,

We, the ministers and teachers of Christianity, do not call you to Christianity but rather to the New Being to which Christianity should be a witness and nothing else, not confusing itself with that New Being. Forget all Christian doctrines; forget your own certainties and your own doubts, when you hear the call of Jesus. Forget all Christian morals, your achievements and your failures, when you come to Him. Nothing is demanded of you--no idea of God, and no goodness in yourselves, not your being religious, not your being Christian, not your being wise, and not your being moral. But what is demanded is only your being open and willing to accept what is given to you, the New Being, the being of love and justice and truth, as it is manifest in Him Whose yoke is easy and Whose burden is light.³⁵

Similarly, Tillich summarized the gospel when, in another sermon, he proclaimed, "Simply accept the fact that you are accepted."³⁶ Preaching that 'Gospel' enables the hearers' reception of God's life-transforming 'grace'.

In order to serve its purpose, preaching must meet two standards.

A theological system [What Tillich wrote here concerning theology is equally true of preaching.] is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation. Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received.³⁷

Tillich subsequently detailed this tenet as "the method of correlation."³⁸ Using this method,

systematic theology (as well as preaching) studies both the contemporary world and the historic symbols of Christian faith.³⁹ The latter suggests content for preaching. The characteristics of modern society determine the emphasis given to various theological symbols and the form they take in contemporary statements.

Christianity finds its eternal base in the unchanging truth of God. The infinite, eternal God has revealed, and does reveal, himself to finite man.

Man's finitude, however, limits the possibilities of revelation, for man's reception is an integral part of the revelation process. Man knows God only through experience of him. Revelation cannot be a written record external to men.⁴⁰ "Revelation is never revelation in general, however universal its claim may be. It is always revelation for someone and for a group in a definite environment, under unique circumstances."⁴¹

Likewise, because man remains finite, his knowledge is always finite. Man's humanity, as well as his "environment" and "circumstances," limits his knowledge of the eternal truth. Knowledge of God always remains symbolic and incomplete.

But even if one could know the eternal truth, theology would still require periodic modification. The theology that answered the questions of previous eras will not meet today's need. "The Christian message to the contemporary world will be a true, convincing and

transforming message only in so far as it is born out of the depths of our present historical situation."⁴²

The Bible plays a critical role in Christian man's understanding of past revelation, but it is only a chapter in the historical record of our faith. As "the original document about the events on which Christianity is based,"⁴³ it provides an irreplaceable witness to God's historic interaction with his people. (Within the Bible, one finds factual history, but also legend and myth.⁴⁴ Thus, "the Biblical message embraces more {and less} than the biblical books."⁴⁵)

The Bible is essential, but inadequate as a support for faith. True faith is much more than belief in any finite authority, whether that be the Bible, historic dogma, or contemporary preaching. Faith in such authorities would revert to idolatry. "Faith is more than trust in even the most sacred authority. It is participation in the subject of one's ultimate concern with one's whole being."⁴⁶ Even so, tradition is not without value. "It is rational to trust in authorities which enlarge our consciousness without forcing us into submission."⁴⁷

That last statement summarizes the task of the Christian preacher: to "enlarge . . . consciousness without forcing . . . into submission."

The preacher can accomplish this only as he answers the questions contemporary man asks. Proclaiming truth for which hearers sense no need accomplishes little.⁴⁸

What Tillich wrote of working with children applies to his view of all preaching: "We seek to answer their questions and in doing so we, at the same time, slowly transform their existence so that they come to ask the questions to which the Christian message gives the answer."⁴⁷

As the people come to ask deeper questions, the preacher then can offer the Christian message. Just as the preacher helps his hearers to ask the questions which Christianity answers, he hopes they will accept the answer, God's free grace. Yet it would be wrong to seek methods which lead to greater numbers of decisions. In fact, "for this there is no method. To communicate the Gospel means putting it before the people so that they are able to decide for or against it. . . . All that we who communicate this Gospel can do is make possible a genuine decision."⁴⁸

Thus, the preacher's primary goal is not to change the mind or will of the hearer. He merely sets the stage for God to come and act decisively. Far more important than anything that the preacher does "is the creative character of the Spiritual Presence, that is, the creation of the New Being, which does not excite the subjectivity of the listener but transforms it."⁴⁹ God alone initiates the creation of the New Being.

Tillich accepted (and almost welcomed) the presence of several tensions within his theology.

Foremost of these is the paradoxical co-existence of

faith and doubt within the Christian. The person "grasped by the infinite" knows the reality of his experience. Yet the unknowability of *God Himself always* leaves a residue of doubt.⁵² This doubt, however, need not be fatal or even injurious to the believer, for . . .

not only he who is in sin but also he who is in doubt is justified by faith. The situation of doubt, even of doubt about God, need not separate us from God. There is faith in every serious doubt, namely, the faith in the truth as such, even if the only truth we can express is our lack of truth. But if this is experienced in its depth and as an ultimate concern, the divine is present; and he who doubts in such an attitude is 'justified' in his thinking.⁵³

Similarly, the Christian can never remove the tension between his faith's certainty and its relativity.⁵⁴ While Tillich believed that Christianity embodies the best description of reality, the Ultimate who transcends reality, and the answer to the human dilemma, he never claimed Christianity as an exclusive statement of truth.⁵⁵

The Protestant principle of the infinite distance between the divine and the human undercuts the absolute claim of any doctrinal expression of the New Being. Certainly a church's decision to base its preaching and teaching on a particular doctrinal tradition or formulation is necessary; but if the decision is accompanied by the claim that it is the only possible one, the Protestant principle is violated.⁵⁶

Other tensions involve the believer's unity with the ultimate. Does the Christian become one with God or remain separate? Both!⁵⁷

Is the decision of faith a free choice or was it destined for the believer? Again Tillich found the best answer paradoxically included both answers. Experience dictates the fact that man must retain some freedom, for true preaching provokes resistance. Inevitably, man faces "stumbling blocks" which prevent acceptance of the Christian message. Yet the preacher must avoid unnecessary barriers to faith.⁵⁸ Many needless stumbling blocks, which hinder faith, rise out of faulty communication.

One such stumbling block is church language. "The traditional liturgical language . . . condemn[s] to irrelevance the minister who has to use it."⁵⁹ Unless the preacher phrases the message in terms which "communicate something infinitely important"⁶⁰ to his hearers, he cannot bring them to God.

Equally dangerous is pulpit authoritarianism. The preacher who claims to proclaim the truth will lead his people from God to idolatrous fideism.⁶¹ "The Protestant weakness of continuous self-criticism is its greatness and a symptom of the Spiritual impact upon it."⁶²

In order to present messages that will enable God's action, the minister ideally possesses four attributes:

1. Knowledge of Christianity's historical development. Awareness of men's previous attempts to describe their interaction with God helps the preacher to proclaim the faith.⁶³

2. Experience of the Ultimate in the preacher's own being. Unless he has received at least a partial answer to his own questions, the preacher can give but little to others.⁶⁴

3. Participation in the lives of his people. The preacher must know their struggles and doubts in order to preach with relevance.⁶⁵

4. Humility. "Against both arrogance and despair stands the word that our qualification does not come from us, nor from any man or any institution, not even from the Church, but from God. And if it comes from God it is his spiritual presence in our spirit."⁶⁶

The infinite God wishes to raise man to his Being. No man can hope to accomplish this for himself or for another. Yet, God uses the faithful preacher as his channel of reconciliation.

V. JAMES STEWART

Scotland, though "little among the clans" of the world's population, has produced a number of great preachers far beyond what its size might suggest. James S. Stewart's preaching makes him a primary contributor in this Scottish gift to the world.

Stewart is one of the glories of the Scottish pulpit and his reputation is international. Some of his sermons are among the most felicitous and memorable pulpit utterances of our time. . . . For artistry in construction, luminous illustrations, solid orthodox divinity kept fascinating and relevant, it would be

difficult to find better preaching in our time than Stewart's.¹

Organizers of both the Warrack and Beecher Lectures recognized Stewart's stature by inviting him to speak in their forums. Few have received this double honor.

Born in 1896, in Dundee, James Stewart was the son of parents who lived, in his words, in "the afterglow of D.L. Moody."² Stewart distinguished himself in the field of Classics at the University of St. Andrews, receiving a First Class Honours degree.³ Further theological study at New College, Edinburgh; and the University of Bonn was interrupted by wartime military service. He subsequently served three pastorates (in Auchterarder, Aberdeen, and Edinburgh) from 1924 to 1947. A career change came when New College called him to serve as Professor of New Testament. Near the end of his teaching career there, the Church of Scotland honored him by electing him Moderator of its General Assembly.

The following statement summarizes Stewart's theology and preaching content. "I do believe it [the Bible] is inspired in the sense that in every page of it I can encounter Jesus Christ."⁴ In his Beecher Lectures, he outlined the content of Biblical preaching in much greater detail; four of five lectures dealt with the person and work of Jesus.⁵

Stewart phrased his belief in the Incarnation, so that it could not be misunderstood. "Either, in Christ, God the Creator and Redeemer came right into human life, or else the Gospels are the record of a lie."⁶ The

writers of the New Testament announced "certain historic events of final and absolute significance, the mighty acts in which God has visited and redeemed His people."⁷ 'God with us' changes the course of individual human lives and all human history.

Stewart's theology requires equally the historic Jesus and the contemporary Christ.

On the one hand, Stewart believed that historic facts are essential to salvation. Truths alone cannot help men. Not abstract truths, but the space/time events of Jesus' earthly existence ("unique, unrepeatable, absolute, final"⁸) enable salvation. "History is admittedly not the final criterion of Gospel truth. But neither is there any Gospel truth in isolation from history."⁹

On the other hand, Stewart felt that history continually approaches its fulfillment in the present, as persons acknowledge and appropriate the power in the Christ events. Man's basic need? "A rediscovery of Christianity as a vital relationship to a living Christ."¹⁰ Preaching must proclaim both the 'Jesus of history' and the 'Christ of faith'.

Though he wrote a much-used book entitled The Life and Teaching of Jesus Christ, the prior events of Jesus' life pale in importance, for Stewart, before the climactic death and resurrection.

For Stewart, the death of Jesus on the cross ("the central truth of the New Testament"¹¹) possessed

significance for several reasons.

First, it supremely revealed God's character, both His love for man and His hatred of sin. "Calvary . . . was God's own love in action. . . . At the cross of Jesus God's love leapt out in history, . . . showing in that crowning moment of time what God is in His inmost being for ever."¹² Similarly, "the Cross on which Jesus died for love of men was itself the revelation of a holy God's implacable opposition to sin, the measure of the divine determination that evil shall finally be destroyed."¹³

The cross, indeed, gave revelation of God's character, but Stewart saw Jesus' death as much more than an example of self-sacrifice for us. The event of the cross brought an objective reconciliation between God and man. At this point, Stewart is quick, however, to speak against the idea of a substitutionary atonement which appeases God's wrath. *God's love for humanity remains eternally unchanged. Creation, not the Creator, requires reconciliation.*¹⁴ What then was the objective event of the cross? The defeat of evil.

Do not mutilate the Gospel of the Cross by reducing it to a doctrine of subjective influence. Preach the Cross as victory. Here where the very greatness of the apparent triumph of iniquity was its own irrevocable defeat . . . here is the ground of all our hope. Here the human prospect has been transfigured radically and for ever.¹⁵

As important as the cross is, yet "without the resurrection the death would have been powerless to save.

. . . All the benefits of the death would have had to stand unappropriated for ever."¹⁶ Calvary and the empty tomb must stand together, both as historic facts and as history-transcending events.

The contemporary preacher, as he proclaims the past and present Christ "mediate[s] the Real Presence of Christ" to the congregation.¹⁷ Stewart stated the ideal;

Every time the message is told, the whole situation is charged with the supernatural, the whole redeeming energy of the eternal is concentrated, Christ Himself is veritably at work, and the Cross and the Resurrection are no longer past events but present realities in which the living God meets men and challenges them to decision.¹⁸

History, for Stewart, looks forward to the Parousia, the day when Christ will return to this earth as "apocalyptic transcendent Redeemer."¹⁹ In one sense, the new age has already come, but now man sees Jesus as Lord of all only through faith. Pockets of evil appear outside his control. The day will come when his total rule will be obvious to all. (A note of mystery remains in Stewart's theology: the state of the non-believer in eternity. On this point, Stewart appears to have adopted what he called the apostle Paul's "reverent agnosticism."²⁰) In any case, Stewart did not shrink from asserting that the "the total meaning of history is the universal reign of Christ".²¹

Jesus, on the cross, defeated the forces of evil. The winner of the cosmic battle has been declared, yet

the fighting continues. Although Jesus has already defeated evil, he has not yet annihilated its influence.

Man finds himself pulled between the two sides, between "Disillusionment and Hope,"²² between "Scepticism and Faith."²³ In the midst of these tensions, man often yields to his "escapist" desires for easy answers, but at the same time hungers for an honest presentation of the truth.²⁴

This is an hour of quite unexampled opportunity. For tens of thousands, disillusioned by the failure of all the alternatives for Christ, are now ready to hear of some more excellent way; and it is as true to-day as when the words were first spoken long ago--'I, if I be lifted up from the earth, will draw all men unto Me.'²⁵

Within this setting, the preacher speaks with a threefold purpose:

To please, in the sense of gripping the hearers' minds and keeping interest alert; to teach and instruct, as distinct from the purveying merely of exhortation and uplift, and the recital of pious platitudes; to move the heart, and sting the will into action.²⁶

The preacher must first give the truth an attractive appeal. (See below.)

The preacher teaches. He imparts information, facts. "The apostolic kerygma dealt, not in religious ideas, but in facts: it spoke not of spiritual theories, but of events--historic, unique, eschatological events."²⁷ For preaching to be effective, the contemporary preacher must follow this model of teaching the fact of the Incarnation.

The preacher works toward congregational response.

As the preacher proclaims God's past acts, he makes Christ a contemporary reality for his hearers. Facing Christ, each person must choose. Will he join himself with Christ in a life of discipleship?²⁸ "It is your task as preachers to summon men to share with Jesus in the great crusade which began at Calvary and Pentecost, and shall never cease until the whole earth is filled with the glory of the Lord."²⁹

Stewart believed that evangelism (preaching as just described) takes priority as the great task of the day. Today's situation demands (much more than "confessional restatement, theological reorientation, [or] ecclesiastical reconstruction"³⁰) "spiritual resurrection: . . . under God--the creating of life."³¹ In accordance with this need, "the greatest and most Christ-like service that one man can render another in this world is to help him toward rightness with God."³²

To proclaim the news of this potential reconciliation, God calls preachers. As the title (Heralds of God) Stewart chose for his Warrack Lectures documents, Stewart saw the "herald" analogy as an especially fit one to describe the preacher. He explained, "I have chosen the title of this book to stress one fundamental fact, namely, that preaching exists, not for the propagating of views, opinions and ideals, but for the proclamation of the mighty acts of God."³³

The means by which God reveals those acts to the herald and to the people is Scripture. The preacher true to his commission proclaims the God-given message recorded in the Bible. "Expository preaching . . . is one of the greatest needs of the hour. . . . Let the Bible speak its own message."³⁴

Stewart perceived no tension between Biblical scholarship and Christian faith, noting the "indivisibility" of truth.³⁵ Contemporary man needs both a 'scientific' (i.e., scholarly) and a 'spiritual' (faith-centered) explanation of the Biblical word.³⁶

A quick survey of The Life and Teaching of Jesus Christ reveals several places where Stewart, in accord with current scholarship, rejected (or at least ignored) conservative Biblical literalism.³⁷ Yet, at the same time, Stewart wrote that the Gospels give "History" ("facts"); "Revelation," ("God's voice"); and "Challenge," (What do you "think" and what will you "do with Christ?").³⁸ Stewart willingly accepted Biblical criticism as long as it did not remove the historic and eternal Christ. "The word of God is so transcendent over all the academic difficulties it may occasion--it's God in Christ reconciling me unto Himself--this is the thing that comes back to me again and again out of the Word."³⁹

In his lectures, Stewart included much on the preacher's personhood. A summary of his thought on this subject? The preacher is one who knows and lives his

message.

The preacher knows the truth of his message. Stewart said, "Everything [in preaching] depends on the inner certainty of your own soul."⁴⁰

He knows the source of his message personally--he spends much time in prayer, both in intercession for others⁴¹ and in building personal devotion.

We must make a point of returning far oftener than we do to Bethlehem and Nazareth and the Cross and the empty tomb, pondering this Gospel in all its breadth and length and depth and height. . . . For the giving of oneself to Christ is never finished, but always to be reaffirmed.⁴²

The preacher's relationship with Jesus compels him to proclaim the Gospel to others.⁴³

Knowledge of God brings him to preach with authority.⁴⁴ Knowledge of himself brings a balancing humility.⁴⁵ Yet he never uses human frailty as an excuse for lax living. He gives himself completely to his work and, more importantly, to self-development.⁴⁶

In sermon delivery, Stewart's primary dictum is "Be yourself, then; but also, forget yourself."⁴⁷ Seek to be natural, he suggested, using a conversational variety in speech tempo, voice tone, and body language.⁴⁸ As for quotations, illustrations, and choice of vocabulary, never call attention to your own knowledge or skill.⁴⁹ Remember the overarching goal of allowing God to speak.⁵⁰ Yet Stewart would not want preachers to forget that easily grasped word pictures enable a sermon to "please." This it must do before it would "teach" or

"move."⁵¹

The thoughts for individual sermons may begin with a "theme"⁵² or a "gripping text."⁵³ The preacher then draws from his own prior knowledge,⁵⁴ and from an "honest" interpretation of the selected text.⁵⁵ "It is imperative to allow the Scripture to speak its own message. Build your sermons on a solid foundation of accurate exegesis."⁵⁶ Stewart, however, was not averse to allegorical or "spiritual lines of [Scripture] interpretation."⁵⁷

After amassing an abundance of relevant material, the preacher takes the scattered puzzle and pieces it together into a pleasant unity, discarding everything which does not contribute to the order and beauty of the whole.⁵⁸ The purpose of each sermon serves as the criterion upon which the preacher decides in each question of sermon construction.⁵⁹ 'What will best move my congregation in the direction God (and I) have chosen?'

James Stewart sought to know and preach the truth. But more than that, he wanted to incarnate the Gospel.⁶⁰ His goal for his congregation was no smaller. He wished to reveal Christ to them, in order that Christ might be revealed in them.

VI. D. MARTYN LLOYD-JONES

D. Martyn Lloyd-Jones, born ten days before the

close of the nineteenth century, became one of the great English preachers of the twentieth century.¹ A Welshman by birth, Lloyd-Jones, along with his family, moved to London when he was fifteen. (Ironically, the family moved to within easy walking distance of Westminster Chapel, where Lloyd-Jones would later so distinguish himself.) Always an excellent student, Lloyd-Jones studied medicine in university. Finding success there, he quickly rose to the position of Chief Clinical Assistant to the King's Physician at St. Bartholomew's Hospital, London.

Although a church-goer all his life, Lloyd-Jones experienced a significant spiritual conversion in his mid-twenties and soon left medicine for preaching. He returned to Wales (without any formal theological education) for an eleven year pastorate, before accepting a call to the pulpit of Westminster Chapel. Forty years later, Lloyd-Jones finally left that pulpit for a retirement of writing and lecturing.

Throughout his preaching, Lloyd-Jones emphasized the fact of man's sinfulness and need for salvation. These two thoughts summarize both the content and purpose of his preaching. "The church has always triumphed and had her greatest successes when she has preached the two-fold message of the depravity of human nature and the absolute necessity of the direct intervention of God for its final salvation."²

Sin, according to Lloyd-Jones, went far deeper than

one's misdeeds. An inherited sinful nature corrupted man in his very being. "The real cause of all my troubles and ills, and that of all men, was an evil and fallen nature which hated God and loved sin."³

This sinful nature blinds men, keeping them ignorant of the existence of sin. Thus, preaching must first bring hearers to a realization of their need.⁴ To accomplish that purpose, however, Lloyd-Jones suggested, not a frontal attack on sin, but preaching that gives people a sense of God and his presence. "The first object of preaching the Gospel is not to save souls; it is to glorify God."⁵ Knowledge of God's glory and Jesus' love will convict men of their sin and drive them toward righteousness, true righteousness that comes from within. Although men may succeed in adhering to moral standards, they cannot change their inner nature. (Lloyd-Jones once preached, "You will never believe in Christ until you have tried to please God, because you will never feel the need of Christ until you do."⁶)

The preaching of Biblical truth answers this dilemma. It brings the hearers to awareness of both their need and the provision for that need. "The business of preaching is . . . to lead people to salvation, to teach them how to find God."⁷ But, unfortunately, pride-filled, natural man resists the truth as he hears it. He may feel guilt over sin, but not wish to give up his own efforts to purge it. Therefore, "the first thing that has to be done with the

man who does not accept the Christian faith is to humble him."⁸ As the preacher declares the gospel, the Holy Spirit reveals humanity's stalemate and the necessity of Christ's intervention. "It is He [Jesus] alone who can reconcile us to God, and enable us to see and know God."⁹

As the Holy Spirit speaks, the hearer must choose to accept or reject the *message*.

In no sense of the word can the gospel as preached by Christ be said to have been comfortable to listen to; it never left men as they were, it either thrilled them or else infuriated them. . . . *If you are not saved by it, you are of necessity condemned by it.* One thing is certain, we cannot remain indifferent to it.¹⁰

Lloyd-Jones found the source of his preaching content in a literal interpretation of Scripture. Since Lloyd-Jones's views on Scripture regulate his theology, they merit special attention. He gave wholehearted approval to the following statement, "It [the Bible] declares itself to be a God-given revelation. It does not merely contain the Word of God [Lloyd-Jones perhaps comparing his own position with others he considered more 'liberal'], but it is the Word of God."¹¹ Thus, all Scripture portions in both Old and New Testaments are equally authoritative.¹² The writers of Scripture were "inspired . . . safeguarded from error."¹³ Lloyd-Jones resisted a dictation theory, but believed God was an active partner in writing the words of Scripture. "God has revealed Himself by speaking to certain chosen

servants, and by revealing His message to them and by enabling them to record it--that is the claim for the inspiration of the Bible."¹⁴ The Bible is not merely a form of revelation, it is revelation, a complete, closed revelation. "In this book [the Bible], we have the only account of God that man has. What can we know about God truly except what we are told in this book?"¹⁵

Because of the static nature of revelation, the content of preaching is equally constant. "God does not change . . . Man does not change."¹⁶ There is but "ONE Gospel--the ONLY Gospel. It is for the whole world, and the whole of humanity."¹⁷

Lloyd-Jones's views on the authority of Scripture gave a similar authority to preaching.

The gospel of Jesus Christ is not something which offers itself to us for debate or discussion, but for our definite acceptance and belief. It desires not our approval but demands our obedience. It does not court discussion but rather commands diligence. Our Lord . . . did . . . what He expects His servants and representatives always to do. He did not so much answer this man's [the inquirer mentioned in Luke 13.23] question as tell him what to do. He did not lead discussions, He gave instructions.¹⁸

A literal interpretation of Scripture led Lloyd-Jones to a traditional, conservative position on the person of Jesus Christ.

What makes me a Christian is to believe and accept the testimony that Jesus is the only begotten Son of God, that he was born of the Virgin Mary, that He was born in a miraculous manner, that He worked miracles, that He was transfigured on the holy mount, that He did

things that man has never done, that He died for men's sins on the cross, that He rose from the grave, that He ascended into heaven. I either accept these things as facts, or else I say that they are nothing but fables and inventions.¹⁹

Likewise on Christ's work of vicarious, substitutionary, atonement:

[The Gospel was] just this, that Jesus Christ is the Son of God, that in dying He fulfilled the Law and destroyed the power of death, and that by so doing He cancelled the power of sin and wiped out the sinful debt of humanity and that by the power of the Spirit a man can be created anew and start upon a new life which is an eternal life.²⁰

Or on the present reign of Jesus:

Jesus Christ is not merely a historical person--He lives, *He reigns and in the Holy Spirit* He operates in this world here and now.²¹

Concern for the eternal destiny of individual persons motivated Lloyd-Jones in his preaching. One's belief in Christ's person and appropriation of his work (as described above) determines a person's eternal destiny. Without an individually chosen life-transforming reversal of direction, sinful persons move toward an eternity of God's wrath in hell. The preacher must tell his hearers, as Lloyd-Jones did,

The whole world is being divided into two groups, the godly and the ungodly; judgment is coming, swift, certain and sure; and what will determine our eternal and everlasting fate is which of these two positions we are in. We must not bring natural reason to this; we must accept the Bible as the Word of God, the revelation of God, and live a life which is in conformity to it.²²

Thus, congregations today (as generations past), need authoritative, evangelistic preaching, a message

with a note of urgency. Lloyd-Jones quoted the Apostle Paul, stating that his words gave "a very perfect summary" of the evangelistic message.²³

'They themselves shew of us what manner of entering we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come' (I Thes. 1:9-10).

Lloyd-Jones did not preach evangelism exclusively; he commended a balance between edification ("didache") and evangelistic ("kerygma") preaching.²⁴ (Lloyd-Jones himself generally followed the pattern of preaching 'edification' in Sunday morning services and 'evangelism' in the evening.²⁵)

He further divided his edification preaching into two categories: "experimental" and "instructional."²⁶

In the first type of sermon, the preacher offers the believer practical instructions, "moral and ethical principles" on living the Christian life day to day, primarily as it applies to unique individuals.²⁷

Lloyd-Jones's sermons published in a book entitled Spiritual Depression: Its Causes and Cures would follow this model. This book contains sermons describing patterns of individual life which produce unhappiness and antidotes which restore joy.²⁸

Instructional sermons focus on the social and even the cosmic aspects of the faith; God's will, not only for the individual, but for all humanity.²⁹ Another volume of Lloyd-Jones's sermons, Prove All Things: The

Sovereign Work of the Holy Spirit, exemplifies this sermon type.³⁰

In each case, the preacher should insure that his sermon accords with true Biblical theology. But even theologically pure sermons can come forth empty and fruitless. Preaching attains its true power only when the entire preaching event (preacher, sermon, hearers) is energized by "the unction and anointing of the Holy Spirit."³¹

As his view of an infallible Bible governed preaching content, so Lloyd-Jones's belief in the necessity of the Spirit's power in preaching controlled his thoughts on sermon delivery. "Our [the preachers'] faith should not be in the sermon [or in any other human contribution to the preaching environment], it should be in the Holy Spirit Himself. So let us make sure of freedom first, last, everywhere, always."³² Any outside factor controlling the preacher, limiting his "freedom," decreases the degree to which the Spirit can influence the preacher, and thus weakens preaching.

Lloyd-Jones discussed many factors which could thus hinder the proclamation of the truth. These include: an overemphasis on liturgy;³³ a desire to entertain;³⁴ an improper use of illustrations,³⁵ imagination,³⁶ or humor.³⁷ Similarly, a concern to keep the sermon short,³⁸ a need to tailor a service for radio or television broadcast,³⁹ the domination of music,⁴⁰ or a prideful concern for "respectability"⁴¹ limits

the work of the Spirit in preaching.

For related reasons, Lloyd-Jones took a stand against a call for immediate public decision following a sermon⁴² (in contrast to many others with similar conservative theology). Although the preacher presents the truth with a goal of lives being changed, it is not his task to manipulate his congregation emotionally in order to promote decision.

In addition to these statements dealing with practices to avoid, Lloyd-Jones offered constructive words for the preacher.

The true preacher is a man (Lloyd-Jones held literally the Apostle Paul's injunction against women speaking in a church service.⁴³) whom God calls.⁴⁴ The call involves an individual's God-given inner inclination toward a preaching ministry, encouragement from other Christians who recognize that person's gifts, and a growing internal constraint which allows no other career option.

The church body must examine a man who professes a call, noting his qualifications regarding spiritual gifts and power.⁴⁵ Without strong Christian character, a reasonable measure of intellectual acumen, and natural verbal ability, the preacher will likely fail.

With the consciousness of God's call and confirmation from the church, the prospective preacher proceeds with formal education. During this time, he becomes thoroughly familiar with the Bible, systematic

theology, and church history.⁴⁶ (Ironically, Lloyd-Jones did not feel one could be taught to preach. He saw preaching as a God-given gift. While the gift should be developed, primarily by following worthy examples; he felt that preaching could not profitably be taught as an academic subject.⁴⁷)

Preparation for preaching, however, continues throughout ministry. Through disciplined prayer, Bible reading, reading of other Christian and secular writing, the preacher is always preparing himself for his work.⁴⁸

In discussing actual sermon preparation, Lloyd-Jones combined his ideas of the authority of Scripture and the anointing of the Spirit. On the one hand, "the matter should always be derived from the Scriptures, it should always be expository."⁴⁹ Here Lloyd-Jones emphasizes a proper contextual interpretation. "You must take your text in its context, and you must be honest with it. You must discover the meaning of the words and of the whole statement."⁵⁰ In applying this statement, however, Lloyd-Jones rejected any interpretation of Scripture which denied its verbal inspiration and authority; he approved little of the last two centuries' Biblical criticism. Thus, the crucial meaning the preacher looks for and preaches is a meaning derived by spiritual perception, or "unction." "What determines the accuracy of your understanding of particular words ultimately is not scholarship, but the spiritual meaning of the

passage."⁵¹

One arrives at this spiritual meaning by the following steps:

1. "Ask questions of your text . . . Why did he [the Biblical writer] say that? What was his object and purpose?"⁵² At this point, Lloyd-Jones recommended use of lexicons and commentaries.

2. State the text's "main message and thrust . . . in its actual context and application."⁵³

3. Restate the truth of the text generally. (Check the validity of this broad truth by locating other Scriptural supports.)⁵⁴

4. Apply the general truth to contemporary life.⁵⁵ (Lloyd-Jones pointed out that these steps do more than make up a preacher's preparation; they provide his sermon introduction.)

Having discovered the truth of the text, the preacher takes it to his people. Remembering the need for personal contact between pulpit and pew, he speaks to them in a warm and "lively," yet well-structured manner.⁵⁶ Throughout the sermon, he declares the truth with authority.

What is needed in the pulpit is authority, great authority. The pew is not in a position to determine the message or method or dictate to the pulpit. I would lay that down as an absolute. The pulpit is to make its assessment, and it is to do so with authority. The greatest need in the Church today is to restore this authority to the pulpit.⁵⁷

Though he became a preacher, Lloyd-Jones never

ceased thinking like a physician. He saw those to whom he preached as patients in need of healing. He never wasted precious time trying to make them comfortable or impress them with his skill. To dying men, Lloyd-Jones felt compelled to offer something more--a cure. One may argue with his prescription, but none can question his concern.

VII. KARL RAHNER

Largely as result of the Second Vatican Council, the Roman Catholic Church has seen significant change in recent years. In any analysis of the individuals most influencing these developments, the name Karl Rahner surfaces early. Karl Lehmann, one of Rahner's leading students, unabashedly called his mentor "one of the architects of modern Catholic theology."¹ Known primarily as a scholar (His published theological books and articles number in the thousands.²), Rahner intended his work to serve preaching. "I really have endeavored to pursue a theology that looks to concrete proclamation in the Church, to dialogue with people of today. . . . The pastoral concern of proclaiming the Christian faith for today has been the normative aspect of my work."³

Born in Freiburg, Germany on 5 March 1904, Rahner described his home as "a perfectly normal Christian family--Catholic but not bigoted."⁴ Rahner did not

early distinguish himself as a student. He found schoolwork "boring." Influenced by his reading of a Kempis and the example of an older brother, Hugo (a renowned theologian in his own right), Rahner entered the Jesuit Order three weeks after leaving preparatory school. His superiors directed him to a study of philosophy and theology. Then followed a lifetime of church statemanship, teaching (at universities at Innsbruck, Munich, and Munster), writing (including twenty volumes of Theological Investigations), and editing (a lexicon and theological encyclopedia).

Rahner's theology builds on the foundational premise that God is active everywhere in human history. God has communicated himself to all persons,⁵ and is in the process of bringing them into his transcendent being.

Not all persons are consciously aware of God's presence. Many, in their God-given freedom, have apparently rejected his influence. This rejection of God's self-communication, according to Rahner, constitutes sin.⁶ God, however, continues to work in sinners' lives, drawing them toward himself and self-realization.⁷

All human beings, whether they are aware of it or are quite unable to tell it to themselves, possess an innermost ultimate dynamism of their spiritual existence. . . . Human beings, when they act, when they love, when they think correctly, when they search, when they inquire, when they act freely and responsibly, are ultimately intending the ineffable, unfathomable mystery that we call God.⁸

Human existence is integrally related to the divine.

"If human beings in their concrete and historical essence cannot be described unless we say that they are those to whom God, as uncreated grace, communicates existence, then we cannot speak of them without speaking also of God."⁹

But, likewise, God is unknown outside his relation to man. "We are not able to understand what God is except by referring to the infinite transcendental of human beings themselves."¹⁰

In and of himself, God is indescribable. Man cannot know God objectively; "God is the primordial ground and abyss of all reality who always lies beyond everything which can be described."¹¹ Rahner called God "holy mystery,"¹² "the inscrutable principle of being."¹³ Again, "God is precisely that mystery of the incomprehensible, the inexpressible, toward which at every moment of my life I am always tending."¹⁴

That last statement comes back to the subject of men, who always "tend" toward God. Because of this universal inclination toward God (possessed by all people, whether religious or not), many people are Christians "anonymously."

Someone who follows his own conscience, whether he thinks he should be an atheist or not, is accepted before God and by God, and can reach that eternal life we confess in our Christian faith as the goal of all. . . . And that is in fact what the term 'anonymous Christian' tries to say."¹⁵

Rahner did not specify the requirements of an 'anonymous Christian conscience' beyond the love of one's

neighbor. This love, however, is essential. The "love of neighbor is the precondition and the result of the love of God."¹⁶

God, in grace and love, places himself within every person. This self-communication is both revelation¹⁷ and redemption. A 'Christian' is one who opens himself to the divine communication, reaching toward his God-given potential.

We could characterize Christian life precisely as a life of freedom. For freedom is ultimately an openness to everything, to everything without exception: openness to absolute truth, to absolute love, and to the absolute infinity of human life in its immediacy to the very reality we call God.¹⁸

God's salvation raises men to the level of the eternal. 'Eternal life,' however, is not merely an endless extension of time, but a "mode of spirit and freedom" which begins in this life and continually moves toward unity with God.¹⁹

Christianity is the religion which keeps open the question about the absolute future which wills to give itself in its own reality by self-communication, and which has established this will as eschatologically irreversible in Jesus Christ, and this future is called God.²⁰

God reveals himself to all persons, and even those without knowledge of Christian dogma can be 'Christians'. In spite of this, Rahner retained a traditional view of the importance of Christianity's historical basis and statements of doctrine. "The absolute necessity of Jesus Christ must not be obscured; but it is permissible to approach Christology from a universal pneumatology."²¹

Universal revelation and historical revelation complement each other. The first prepares a person for the second, while the latter fulfills the former.

The self-communication of the triune God through grace is already basically given and effective in the hearer of this word . . . so that the hearing of the kerygma is made possible by the same reality which is proclaimed as present and effective. Only in this way does the kerygma of the Church itself become fully present and real, does it become truly an event of salvation, by becoming, as word filled with the proclaimed reality, the salvation of him who hears it.²²

'Anonymous Christians' experience true salvation, but knowledge of Christianity and participation in the Church greatly enrich the 'Christian's' life. The church's task is to proclaim the ground of faith in Jesus Christ. As the visible, historic self-communication of God, Jesus is "what is decisively Christian in Christianity."²³

Rahner accepted traditional Christian teaching on the two natures of Christ.²⁴ In becoming flesh, God took finitude upon himself, revealing himself more specifically to man, and claiming the finite human world for himself.²⁵ God, in Christ, entered human existence, giving himself (to himself) freely in life and death. In the Resurrection, the Father 'saved' Jesus (himself). Man's salvation occurs because God has acted upon himself.²⁶

This first pathmaking experience of human 'salvation' enables the salvation of all mankind, since "God has thereby made his salvific will present in the

world historically, really, and irrevocably."²⁷ The possibility of salvation had always been open to men, but the life and death of Christ made that salvation historically visible²⁸ and eternally irrevocable.²⁹

Christ remains present today in the Church. "The Church is the historical and social presence of God's self-communication to the world in Christ."³⁰

The unity between Church and Christ gives the Church its guarantee of truth. "When the church in its teaching authority . . . confronts man in its teaching with an ultimate demand in the name of Christ, God's grace and power prevent this teaching authority from losing the truth of Christ."³¹

This authority in the church does not contradict Scripture; it supplements it.³² The Bible remains a primary authority. "We regard it [the Bible] as the church's book, the book in which the church of the beginning always remains tangible as a norm for us in the concrete."³³

The Bible is revelation, but not in the sense that God inspired its writers. The Bible is inerrant, but not in its record of scientific, historical, or even specifically theological statements. It is inspired and inerrant in its portrayal of God's interaction with man. "It cannot lead one away from God's truth."³⁴ It is "an expression of that which a Christian who is related to Jesus . . . can also personally experience today."³⁵

Scripture gains its authority in that it records the life of the early church, in which God was uniquely active.

If the church was founded by God himself through his Spirit and in Jesus Christ, if the original church as the norm for the future church is the object of God's activity in a qualitatively unique way which is different from his preservation of the church in the course of history, and if scripture is a constitutive element of this original church as the norm for future ages, then this already means quite adequately and in both a positive and an exclusive sense that God is the author of scripture and that he inspired it.³⁶

As a written record of life in the early church, (which was one with Christ), Scripture is authoritative. (This argument alone obviously does not support the Biblical status of Old Testament books. But, since the early church recognized them as an "account of the prehistory of the Church," Rahner affirmed their canonicity.³⁷) And, as Christ has remained one with the Church through centuries since his ascension, the tradition of these subsequent times is equally normative. Thus, the current statements of the Church (tradition-in-making) are similarly authoritative. In the expression of these thoughts, Rahner supported the customary Roman Catholic position, speaking of "the revelation of God in Jesus Christ, as it is given in Scripture and Tradition"³⁸ (underlining mine).

Revelation is never complete. Each generation requires answers to new questions, as well as a new statement of previous tradition. Rahner saw himself as a

theologian whose task was to take past revelation and translate it for twentieth century man.

As a science theology is a reflection upon revealed Christian faith, which has been undertaken with scientific means and methods. This reflection stands in the service of the Church so that it can fulfill its job of preaching that reaches, as well as it can, the understanding of the contemporary person."³⁹

The preacher's task follows the theologian's. He makes the truth contemporary for those both outside and within the church.

On the one hand, the preacher seeks to enlighten those outside the Church with the preaching of the truth revealed in Scripture and tradition. As he does this, he remembers that all people lie within the realm of universal revelation. All people, whether or not they are conscious of this fact, participate in the Being of God. And so, they do not require proof of God's existence, but they do need knowledge of what God has done in history and the specific responses he desires. The people's awareness of God is certain, but lacking in content. (To use Rahner's terms, their faith is non-"thematic," and non-"reflexive."⁴⁰)

To these 'anonymous Christians', people who worship an 'unknown God', the preacher gives God identity in the proclamation of Jesus Christ. The preacher assists 'anonymous Christians' in gaining their own identity in unity with the visible Church.⁴¹ While they have already expressed love for God through love of neighbor, the preacher further explains the normative Christian

moral principles.⁴²

On the other hand, the preacher seeks to bring those who are consciously Christian into a growing unity with Christ.

A person is always a Christian in order to become one, and this is also true of what we are calling a personal relationship to Jesus Christ in faith, hope and love. Something like this is not simply there and not there. Rather, as an existentiell (sic) reality in a Christian it is always present through God's self-communication in the depths of his conscience, through living a sacramental life, through the preaching of the gospel and the deliberate practice of a Christian and ecclesial life, but through all of these things it is always present as something which a person still has to realize and bring to radical actualization in the living out of his whole existence throughout the whole length and breadth and depth of his life.⁴³

The self-sacrificing life of Jesus is always, for the Christian, a yet to be reached model.⁴⁴ In this sense, "the congregation must be 'edified,' i.e., must be confronted with God's claim on their life; God's grace should be offered to the faithful in the word of the Gospel, which has its own effectiveness. That is the real purpose of a sermon."⁴⁵

The priest's service in the mass (including, but certainly not limited to, preaching) gives him spiritual authority. He "acts in the name of God. He is present as God's envoy. He proclaims God's Word, not his own; it is God's grace he administers, not men's."⁴⁶

Although, 'objective powers' continue to be active even in the sinful priest,⁴⁷ it is obviously preferable that the priest live his faith. "The priest must bear

witness and make his mission credible by his life, not merely by exercising his powers."⁴⁸

In accordance with Roman Catholic practice, the preacher (priest) is male,⁴⁹ celibate,⁵⁰ and submissive to church authority.⁵¹

Because the priest is the primary local representative of the church, Rahner's description of the ideal church applies equally well to the preacher-priest.

She must be a Church that does not seek herself, but seeks to serve people, that has and witnesses to a really living, concrete faith in the living God; that receives this faith not merely as a theoretical doctrine, but bears witness to a genuine personal experience of God. This Church must at the same time seek to serve people in an absolute unity of love of God and love of neighbor.⁵²

The sermon itself? The preacher must present the truth in a form appropriate to his congregation. He takes the teaching of the Church and proclaims it so that his hearers can "grasp it and be grasped by it."⁵³

This 'translation' process--making truth contemporary--is neither easy nor ever finished. Language is always changing. A word will not possess the same meaning even for two persons in the same congregation. The preacher always struggles with this tension. He must seek to speak precisely for his unique congregation. But when the preacher cannot formulate an appropriate new statement of the truth, Rahner recommended continued use of traditional language.⁵⁴ Ideally, though, the multiplicity of peoples requires "a pluralism of proclamations."⁵⁵

Within this world of diverse settings, no preacher dare emphasize personal authority; the truth is its own authority.

An interviewer once asked Rahner what he would have done if forced to choose between doing theology and preaching. His answer is significant.

It's not that these things [scholarship and preaching] present a real alternative which one must choose. Yet, if it really came to choosing, I would say that scholarship is not so important to me, and that the real, immediate preaching of the good news of the gospel is what, at least, should be specific and proper in my life.⁵⁶

Fortunately, neither Rahner, nor anyone else, has to make that choice. Rahner served theology and proclamation. Even after his death, Rahner's influence continues to be felt both in the classroom and the pulpit.

CHAPTER THREE

SELECTED ISSUES IN PREACHING--SEVEN THEOLOGIES COMPARED

Implicit within chapter two's summaries of the theological models lie similarities and differences among the selected theologians' thought. Sections I-VI of this chapter highlight that comparison and contrast.

It is obviously impossible to make an exhaustive comparison/contrast of these figures. (A mere reading, not to mention an evaluation, of their combined works might be the work of several years.) This present study can only make a most preliminary comparison,¹ yet even so, it helps to pinpoint a few important similarities and differences among the theological models.

For this comparison, the procedure is as follows. For each of the six aspects of preaching theology (content, source, setting, purpose, communication, and the preacher as a person) mentioned at the beginning of the previous chapter and considered in the presentation of each model within that chapter, one issue has been selected. (For example, from the content of preaching, the subject of the atonement has been chosen.)

Two extreme statements appear at the beginning of the discussion of each issue. (Again, using the atonement as an example, the two statements are:

The death of Christ objectively changed man's relationship with God.

The death of Christ subjectively leads men to God.)

In each case, the statement on the right side

approximates a traditional 'conservative' position, while the statement on the left comes closer to what might be considered a 'liberal' opinion.²

Using the two statements as ends of a continuum, each man's theology has been placed between the two extremes. In each segment, this first occurs pictorially. (In the diagrams, the following abbreviations appear: HF=Harry Emerson Fosdick, RB=Rudolf Bultmann, KB=Karl Barth, PT=Paul Tillich, JS=James Stewart, LJ=Martyn Lloyd-Jones, KR=Karl Rahner.) The precise placement of the theologians on the spectrums involves subjective considerations. The placements are best interpreted as mere approximations of relative position. Each block of text following a pictorial spectrum offers a discussion of each theologian's position on the issue in question and a rationale for his placement on that continuum.

I. CONTENT--ATONEMENT

What is (was) the significance of Jesus' death on the cross?

The death of Christ

subjectively leads
men to God.

The death of Christ

objectively changed
man's relationship
with God.

/HF

KR

PT

RB

LJ

KB&JS/

Each of the seven theologians saw the life of Jesus Christ as the central point of human history.¹ Beyond this basic agreement, their thoughts on the person and work of Jesus (particularly on the atonement) separate. Did the

cross objectively transform the interrelationship of God and man? Or did this event merely serve as the greatest visible demonstration of God's eternal love for humanity? If a theologian's answers to both questions was a qualified "yes," on which half of the balance did the most weight lie?

As stated in the remarks introducing this chapter, the statement on the right (as opposed to the left) side of each continuum approximates a traditional 'conservative' opinion. That certainly is true for this pair of statements on the atonement.

Yet, surprisingly, this chapter's conservative statement more nearly describes the position of Karl Barth and James Stewart than it does Martyn Lloyd-Jones, typically the most theologically conservative of the seven. Equally surprising is the fact that, in relation to the atonement, the theologian closest in agreement to Lloyd-Jones, in many ways, is Rudolf Bultmann, a figure scorned by fundamentalists such as Lloyd-Jones.

Now beginning with those closest to the right hand statement, we consider the theologians' positions.

Barth and Stewart, in similar statements, proclaimed that Christ's death on the cross defeated evil once and for all. This cosmic victory objectively transforms the lives of all persons. Humanity, formerly under the dominion of sin, has been freed. Evil's power has been broken. Nothing can now block man's eternal fellowship with his Creator.

In his presentation of these thoughts, Barth placed primary emphasis on God's need to overcome sin.

The very heart of the atonement is the overcoming of sin: sin in its character as the rebellion of man against God, and in its character as the ground of man's hopeless destiny in death. It was to fulfill this judgment on sin that the Son of God as man took our place as sinners.²

For Barth, Jesus' atonement was by no means 'limited'. He died in the place of all sinners. All mankind shares equally in redemption. "In the suffering and death of Jesus Christ it has come to pass that in His own person He has made an end of us as sinners and therefore of sin itself. . . . In His person He has delivered up us sinners and sin itself to destruction."³

Stewart's position is similar, with only slight difference in emphasis. Stewart saw personal sin as a barrier preventing (from man's side) man's relationship to God, but also placed great emphasis on God's need to overcome an evil force objective to man. This objective evil served as a primary cause of man's sin.⁴ On the cross, however, Jesus both bore the consequences of man's sin and destroyed the greater evil force.⁵

Although Stewart was more hesitant than Barth to avow universal salvation, he leaned toward this position. Thus, according to both Barth and Stewart, the death of Christ has objectively changed humanity's state, bringing all men to reconciliation with God.

While both Barth and Stewart believed in the objective significance of the cross, neither saw any change occurring within God himself. God's love and acceptance of man eternally predate the cross.

Martyn Lloyd-Jones would agree that God loved man eternally, and would offer the Incarnation as the prime proof of that fact. God sent Jesus Christ to live and die on earth as the supreme expression of his love. Yet, according to Lloyd-Jones, God, in his holiness, could not accept sinful man without an atonement for sin. Sin placed man in God's debt and under his wrath. The cross was God's solution to this otherwise unbreakable tension between his holiness and his love. Following in the line of the Old Testament cultic sacrifices, Jesus died the death man deserved (as punishment for sin) and enabled a new birth of spiritual life in man. According to Lloyd-Jones, the Gospel is this:

. . . that in dying He [Jesus Christ] fulfilled the Law and destroyed the power of death, and that by so doing He cancelled the power of sin and wiped out the sinful debt of humanity and that by the power of His Spirit a man can be created anew and start upon a new life which is an eternal life.⁶

Lloyd-Jones's agreement with Rudolf Bultmann comes in this: no person receives the benefit of Christ's death until that person chooses to appropriate Christ's death as his own. Lloyd-Jones preached, "What makes me a Christian is to believe and accept the testimony that Jesus is the only begotten Son of God, . . . that he died for men's sins on the cross, that he rose from the dead. . . ." (underlining mine).⁷

Barth and Stewart valued preaching that proclaimed the eternal benefit of what Christ had already done. For them, the goal of preaching was to help people know that

God had already redeemed them, reconciling them to himself. Lloyd-Jones and Bultmann also saw the cruciality of the historic death of Jesus, but emphasized, more than Barth or Stewart, the need for man's active response in the present. The cross is the ground for salvation, but salvation itself occurs in the contemporary life of the believer.

It would be ludicrous to view Bultmann and Lloyd-Jones as twin brothers; their disagreements were great. But they did agree here--the cross has the power to change man's relationship with God, but that power remains untapped until individuals appropriate it for themselves.

According to Lloyd-Jones, the cross saves persons from an eternity of punishment for committed sins. These sins cut one off from God; Christ's death enabled reconciliation with God. For Bultmann, man's primary alienation is not toward God, but himself. Sin, the desire for visible security, hinders man from enjoying the freedom God intended. The cross enables man's deliverance from himself. For Lloyd-Jones, God, without the cross, could not free man from guilt. For Bultmann, God could not free man from himself.

Authentic life becomes possible only when man is delivered from himself. It is the claim of the New Testament that this is exactly what has happened. This is precisely the meaning of that which was wrought in Christ. At the very point where man can do nothing, God steps in and acts--indeed he has acted already--on man's behalf.⁶

Thus, according to Bultmann, God, through Jesus' death, offers man salvation from himself. To be consistent with his demythologizing perspective, Bultmann could not emphasize the objectivity of God's act in salvation. He viewed all doctrinal statements describing events which originate in a source outside the visible world as mythological statements. And, in any event, all events of past history remain merely cold data until contemporary man recognizes and responds to their significance.

The question now is How can this occurrence be recognized and experienced by man as the deed of grace? For only then can it take effect as a compelling and transforming power, when it can be understood as directed at man, reaching him, happening to him--i.e. when the challenge to accept it as salvation-occurrence thrusts him into genuine decision.⁹

On the matter of the atonement, a large theological gap separates the four theologians just discussed from the three to follow. For the first four, the salvation of men required Jesus' death on the cross. The remaining three, while cherishing the cross as an expression of God's love, do not feel it essential to man's wholeness.¹⁰ This statement from Paul Tillich summarizes their thought.

All this is manifest through the picture of Jesus the Crucified. God's acceptance of the unacceptable, God's participation in man's estrangement, and his victory over the ambiguity of good and evil appear in a unique, definite, and transforming way in him. It appears in him, but it is not caused by him. The cause is God and God alone.¹¹

The infinity of God's Being (Love), without the added

intervention of Jesus Christ, although demonstrated in unique power in the symbol of the Christ, is sufficient to restore man to his intended relationship with God, his fellows, and himself.

According to Tillich, anxiety arising out of man's finitude pushes him toward sin. In the search for answers to the basic question of meaninglessness, man seeks a god who gives life significance. Man sins when he relates with any secondary finite being as if it were the Infinite; a 'preliminary' as if it were the 'Ultimate'. This 'idolatry' further estranges man from the world of being and the Ground of Being. God gives persons the opportunity and ability to risk faith in the unseen Infinite (God). This salvation does not require the death of Christ. At the same time, in order to demonstrate the fact that finite human persons could experience the 'New Being', it was necessary that one person do so. In this manner, Jesus' life and death (as appropriated in the symbol of the Christ) pave the way for mankind's salvation.¹² In the example of Jesus, mankind finds power and hope.¹³

Karl Rahner's atonement theology is difficult to place. He, at times, makes statements similar to Barth. For example, "The new and everlasting covenant between God and man is established in his [Jesus'] death."¹⁴ Yet, the core of Rahner's theology on salvation seems to pull him toward, and even beyond, a Tillichian position, i.e., the life and death of Jesus reveal, rather than

cause, salvation.

According to Rahner, man's salvation comes in God's universal self-communication which lifts humanity toward the Divine. This self-communication preceded the Incarnation. Thus, "before Jesus history was basically already a Christian history."¹⁵ Jesus' Incarnation served to make visible the God who had already invisibly placed himself within all people. Not alone the mere fact of his death, but Jesus' exemplary life, his free acceptance of death, and his resurrection in power, together reveal the divine being into which God brings man. Because God has entered visible unchangeable history, God has made his revelation (man's salvation) irrevocable. God gave Christ as a guarantee of salvation, but the Incarnation did not in any way change the conditions of that salvation.

Harry Emerson Fosdick's position is, without doubt, the closest to the statement on the left side of the continuum. He wrote, "The historic Jesus has given the world its most appealing and effective exhibition of vicarious sacrifice."¹⁶ His death offers "a revelation of the divine nature and a challenge to sacrificial living."¹⁷ Humanity needed an example to show a better way of living. Christ, in death, showed us how to live--sacrificing ourselves for others. In following this example of love, man finds peace and joy: salvation.

II. SOURCE--INSPIRATION

In what way is the Bible revelation?

Man wrote the Bible and
its words express man's
great wisdom.

God wrote the Bible and
its words express God's
Revealed Truth.

/ HF RB&PT KR JS KB LJ /

As seen in the diagram above, the extreme left statement does not express the view of any of the seven theologians. None see Scripture as a mere compilation of man's own thoughts, independent of interaction with God. But, on the other hand, all would agree that God did not write the Bible, presenting it to man as a finished product. The disagreement comes, of course, in the degree of God's involvement. What part did God play in the process which brought us the books of Holy Writ? That is the question which the theologians now address.

Lloyd-Jones is, without doubt, the easiest to place on the continuum of inspiration, for he comes close to the right extreme. The Bible (at least as it was written, if not as we possess it) is the verbally inspired, inerrant Word of God. Unless the context clearly indicates the contrary, readers should interpret the words of Scripture literally.

The claim is made for this Book [The book is the Bible; Lloyd-Jones points to claims made in II Peter 1.20,21 and in his own preaching] that it is absolutely unique, that there is no other book in the world like it. All other books are the production of man; they are the result of man's will, man's understanding, man's insight. But here is a Book which claims that it is the record of God speaking. And it claims this with regard to the message--revelation--and also the way in which the message was

recorded--inspiration.¹

Lloyd-Jones allowed that it was human beings who recorded the words of Scripture; the writers retained personal writing styles. Yet, "the doctrine [of inspiration] . . . does not merely tell us that the man was inspired, it does not merely say that the Truth was inspired; it goes further than that and announces that the very recording itself was inspired."²

Of the other theologians, Karl Barth's position would come next in progression from right to left on the continuum of inspiration. Barth's theology builds on a hierarchy of revelation. The event of Jesus Christ, the Bible, and preaching (revelation incarnate, recorded, and proclaimed) are all God's Word. Yet, Scripture is revelation, not merely in itself, but as it witnesses to Jesus Christ, the high point of revelation. Bible words are not an objective revelation, but become revelation as they point beyond themselves to incarnate revelation.³ As readers see and hear what the Bible writers "saw and heard," the Bible then becomes the Word of God.⁴

This sounds much like the position of Paul Tillich and Rudolf Bultmann (to be discussed below), yet is quite different. According to Barth, Scripture undoubtedly contains the Word of God, whether or not it is perceived by man, because God participated in the writing of Scripture.⁵ "In Holy Scripture the truth and actuality of the Revelation are preserved, for Scripture represents the testimony of chosen intermediaries, the

prophets and apostles."⁶ God selected the "intermediaries" and protected them, enabling them to record an accurate witness to revelation.

James Stewart's position followed Barth's closely. Stewart did not believe "that every comma, every full stop, every remark [in the Bible] is identically the word of the Holy Ghost."⁷ Even so, Scripture remains divinely inspired, particularly as it witnesses to the historic events of the kerygma. Stewart followed Barth in emphasizing God's work through human intermediaries in producing Scripture. Stewart, however, seemed to place slightly more weight on the human element. Bible passages were written by "a man under the inspiration of the Spirit of God, [the man] toiling hard at historical research and putting everything he had into it."⁸

Thus, a bit of Barth's wonder, his sense of glorious mystery, before the written Word of God, seems missing in Stewart. The latter retained this amazement concerning the event of the incarnation, particularly the death and resurrection. He rejoiced in the Bible's accurate portrayal of these historic events. Its records make it invaluable, not in itself, but as a means, a window through which man sees truth.

Though they would have interpreted it in divergent ways, the above three theologians would have accepted the broad statement, "God has given us the Bible." The next four would have found it difficult to disagree with that premise, but they might have wished to qualify it more

carefully.

For example, Karl Rahner said, "God's will is a supernatural and historical community of redemption, which finds its objective and self-realizing ultimate end in the book."⁹ In other words, God established the Church, and the Church, in its God-determined activity, developed the Scripture. Although God remains the ultimate source, Rahner's theology included this large intermediate step between God and the Bible. According to Rahner, Scripture exists as a statement of tradition, though a uniquely authoritative tradition. "There is within Scripture what we might call . . . exemplary theological reflection."¹⁰

The development of authoritative tradition (revelation), however, did not end with the completion of Scripture. In the centuries since, God has continued to reveal himself to his Church. But Scriptural teaching does take precedence over truth God has subsequently given through the Church.

It [the church teaching office] only has the task of giving witness to the truth of scripture, of maintaining this truth in a vital way, and of always interpreting it anew in historically changing horizons of understanding as the one truth which always remains the same.¹¹

Continuing across the continuum, we come to Rudolf Bultmann and Paul Tillich. Both would have affirmed a statement such as this: 'As the Bible speaks to the individual in the contemporary moment, it then becomes the Word of God.' Neither would have believed that the

recorded words of Scripture are, in an objective manner, God's Word.

Bultmann, however, came closer than Tillich to giving Scripture a distinct place above other books. Bultmann wrote,

The tradition and the preaching of the Church tells [sic] us that we are to hear in the Bible authoritative words about our existence. What distinguishes the Bible from other literature is that in the Bible a certain possibility of existence is shown to me not as something which I am free to choose or to refuse.¹²

Taking his statement only that far, Bultmann sounds as though he could be a spokesman for conservative orthodoxy. (Though he might change the wording, even Lloyd-Jones would have agreed with those thoughts.) But Bultmann went on,

Rather, the Bible becomes for me a word addressed personally to me, which not only informs me about existence in general, but gives me real existence. This, however, is a possibility on which I cannot count in advance. It is not a methodological presupposition by means of which I can understand the Bible.¹³

With those sentences, Bultmann moved away from conservative orthodoxy. The Bible is not God's Word in any objective way, but only becomes God's Word when an individual encounters it as such.

In order to help contemporary man hear God's Word, Bultmann 'demythologized' Scripture.¹⁴ This, he believed, enabled man to grasp the Biblical message as a word from God, or revelation. Thus, Scripture's obsolete external trappings had to be 'translated' in order that people today might hear the true Biblical message and

respond to it.

Paul Tillich's system is even more hesitant in its assertions. Because man cannot objectively know God or absolute truth, approximations are the best for which he can hope. Tillich saw Christianity as the best symbolic expression of faith, but he was more cautious (than Bultmann) to place the Bible (Christianity's book) above other sources of revelation. The Bible retains a unique place in Christianity, though not as the source of revelation, but as "the original document about the events on which Christianity is based."¹⁵ According to Christian theology, the Bible is itself one of these significant events of Christianity, and thus cannot be its standard. "The Bible as such never has been the norm of systematic theology. The norm has been a principle derived from Bible in an encounter between the Bible and church."¹⁶

Revelation? Canon? Tillich thought it necessary to leave these dogmas indefinite. But he saw such openness as the strength of the church, preventing idolatry and contributing to true worship.

For Tillich, the Bible is Christianity's primary historical sourcebook, particularly in its portrayal of the events of the life of Jesus. But the infinite God is larger than Christianity, and certainly far overshadows the statements of any book.

Harry Emerson Fosdick's God was Truth and Wisdom, a personal being perhaps, but one who epitomizes wisdom.

Revelation is, therefore, the wisdom God has given to man. Man's wisdom has been increasing across the centuries; this is reflected in a Bible which shows man's developing awareness of God and himself. He described the Bible, saying it is . . .

a Book which from lowly beginnings to great conclusions records the development of truth about God and his will, beyond all comparison the richest in spiritual issue that the world has ever known. Personally, I think that the Spirit of God was behind that process and in it. I do not believe that man ever found God when God was not seeking to be found. The under side of the process is man's discovery; the upper side is God's revelation.¹⁷

God gave man his wisdom. Man, in interaction with God, has recorded some of the best of that wisdom in the Bible. Thus, "the authority of Scripture lies in the Scripture itself, in the truth of its message, in the relevance of its application to life."¹⁸ For Fosdick, therefore, the Bible is its own testimony; it needs no doctrine of specific inspiration to prove its value.

III. SETTING-CONSEQUENCES

Where does 'natural man' stand?

Knowledge of and obedience to the Gospel helps individual man to realize his full God-given potential.

Without knowledge of and obedience to the Gospel, individual man faces serious consequences.¹

/ KR&HF KB RB&PT&JS LJ/

This continuum provides the greatest divergence between the seven theologians. From Martyn Lloyd-Jones (on the right) to Karl Rahner and Harry Emerson Fosdick

(on the left), we see a wide range of thought.

On the continuum of consequences, the theology of Martyn Lloyd-Jones places him firmly on the right hand extreme. According to Lloyd-Jones, those rejecting or even merely unaware of the Gospel face eternal condemnation in hell.

First and foremost we must show men their condition by nature in the sight of God. We must bring them to see . . . that apart from what we do, and apart from what we may have done, we are all born the 'children of wrath.' We are born in a state of condemnation; guilty in the sight of God.²

Speaking of himself before conversion, and of others in the same position, Lloyd-Jones said, "I was under the wrath of God and heading for eternal punishment."³ A person's acceptance of Christianity's central truth, the vicarious death of Jesus Christ enables an eternity-changing reversal. God graciously offers grace, with the hope that sinners will receive salvation, and turn from hell to the gift of eternal life.

Each of the next three also used reversal terminology in describing man's need. The 'sin' of man gives him momentum away from God and the ideal life. 'Salvation' turns man around, dramatically improving the quality of life. In contrast to Lloyd-Jones; James Stewart, Rudolf Bultmann, and Paul Tillich focus on the need of man, and the benefit of reversal, primarily in this life, rather than an afterlife.

On the question of the eternal destiny of the non-believer, James Stewart retained a "reverent

agnosticism."⁴ Yet his writings express his strong hope for universal salvation. Through Jesus' death on the cross, God defeated the force of evil. Although God has resolved the problem of eternity, natural man, unaware of grace, alienates himself from the loving God by his disobedience. God created man for perfect fellowship with him, but man, through sin, cuts himself off from God. God's love remains unchanged. God has no wish to punish sinners, but they punish themselves by breaking their relationship with God.⁵ Man, outside fellowship with God, moves even farther from God.

In this state, man knows little but misery. He knows the constant effects of sin which "tormented the conscience, . . . brought the will into abject slavery, . . . destroyed fellowship with God, . . . hardened the heart, and blinded the judgment, and warped the moral sense, . . . destroyed life itself."⁶

In response to those needs, preaching proclaims forgiveness, strength, and hope. As man becomes aware of, and believes in, God's grace, God transforms his being. Life becomes new. Rather than moving away from God in sin, the believer grows toward Christ in loving discipleship.

Rudolf Bultmann portrays natural man in strong, negative terms. Man is a self-assertive rebel living an inauthentic life, incapable of achieving authenticity by his own efforts.⁷ In himself, man has no freedom to turn himself around. His past determines his present

and, without reversal, his future.⁶ Bultmann demythologized heaven and hell. The afterlife does not largely concern him, but Bultmann does see natural man in a present desperate plight.

Preaching proclaims the possibility of crucifying this 'sinful' self and rising again into a new realm of authentic existence. There, in answer to the authority of God, man can choose to be obedient to God's will, and, in that choice, discover his true self.⁷ As he continues to choose God's way, he, ever afresh, finds fulfillment.

What common denominator do all men share? Paul Tillich answered that question by saying, "They all participate in human existence."¹⁰ That statement speaks no significant truth in itself until one understands that, for Tillich, "The state of existence is the state of estrangement. Man is estranged from the ground of his being, from other beings, and from himself."¹¹

Man is the finite being aware of his own finitude, and the infinitude which he struggles to achieve. This constant struggle produces nothing but anxiety and guilt.

Preaching proclaims the possibility of the 'New Being'. The preacher hopes that his hearers will know a "new revelatory experience,"¹² forsake their idolatrous worship of the 'preliminary', and enter the healing power of the 'New Being'. The person thus transformed remains a finite person, but life, in its

proper center, now offers greater meaning and hope.

Karl Barth, on this continuum of consequence, sits somewhat alone. Man, in his natural state, faces a hopeless situation. "Always and everywhere man has to recognize and confess: . . . 'I am inclined by nature to hate God and my neighbour.'" ¹³ Man has no natural knowledge of God, and thus possesses no chance of reaching him by his own strength. But, God in Christ, has already redeemed man on the cross; man now faces no danger of condemnation.

But salvation's coming to man produces only minimal change in man. Even the believer's attempts at righteousness remain sinful. Coming to a position of faith brings little real reversal, nor any great personal actualization. Salvation takes place objective to man, totally independent of human participation (in causation or immediate effect).

What then are the benefits of preaching and a response of faith to the Word? According to Barth, faith in God and his grace does not make a person less sinful (except in the sight of God), but it does change his attitude toward his sinfulness. The believing person no longer glories in sin, but views it with shame and "penitence." ¹⁴ Likewise, faith does not make one righteous. But the believer can look to Christ in joyful "confidence," knowing that he experiences righteousness in Christ. ¹⁵

Thus, Barth places himself at the center of this

spectrum. He is there, not because he views lightly the plight of natural man, but because he sees God's objective action as already having solved man's problem.

With Harry Emerson Fosdick and Karl Rahner, we move to the left on the spectrum. They believed that God has given man an infinite potential. God uses preaching, not to help man avoid negative consequences, but to assist him in reaching forward toward that potential.

"Jesus' attitude toward human personality can be briefly described as always seeing people in terms of their possibilities."¹⁶ So wrote Harry Emerson Fosdick. Fosdick began his own evaluation of humanity based on the example he saw in the mind of Christ. "His [Jesus'] estimate of human personality, its divine origin, its spiritual nature, its supreme value, its boundless possibilities, has been rightly called his most original contribution to human thought."¹⁷ Fosdick never stated a belief in inevitable progress,¹⁸ but was, without doubt, a firm idealist. "The divinity of Jesus differs from ours [all mankind's] in degree, indeed, but not in kind."¹⁹

Man frequently acts against God's will by not following Jesus' example. Preaching presents Jesus as the model, in order that people might see their errors and turn toward the right. "Preaching is an opportunity so to mediate a knowledge of God and the saving power of Christ that lives can be transformed."²⁰ The transformation salvation brings, however, is not

necessarily a forgiveness of past sins so much as a new openness to God's plan for life, as modeled by Jesus.

"Religious faith . . . creates a climate. That is perhaps the most important thing religion does. And in that climate it is natural for Christ's ideals to grow."²¹

Karl Rahner saw man as the object of God's universal self-communication. "The history of salvation and grace has its roots in the essence of man which has been divinized by God's self-communication."²² While God does not view sin lightly, he has never allowed it to break his relationship with man. "Human persons in every age, always and everywhere, whether they realize it or reflect upon it or not, are in relationship with the unutterable mystery of human life that we call God."²³

Preaching, therefore, seeks not to turn people around, but "to bring people to themselves and thereby to the grace and God that are already in them."²⁴

IV. PURPOSE--CHANGE IN HEARER

What is the primary purpose of preaching?

The primary purpose of preaching is to bring the hearer to increased knowledge.

The primary purpose of preaching is to bring the hearer to decision.

/	KB	PT	KR	HF&JS	LJ	RB	/
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On this continuum of purpose, more than on the other five continuums, we find the seven theologians grouped

together, relatively close to the center. Each felt that preaching should bring the hearers to both knowledge and decision. Knowledge without decision is fruitless; decision without knowledge is baseless. We can distinguish between the theologians, though, on the priority each one gave to his side of the issue.

The distinctions between them, however, do not always make for easy linear placement on the continuum. For example, Rudolf Bultmann and Martyn Lloyd-Jones take the positions to the right of the spectrum, but the question of which encouraged greater call to decision in preaching receives no simple answer. Harry Emerson Fosdick and James Stewart's theologies give a similar problem.

A strong argument can be made for placing Bultmann closest to the right on the continuum of purpose. Of the seven, he most denigrates preaching which only offers truth for the intellect.

Christian preaching, in so far as it is preaching of the Word of God by God's command and in His name, does not offer a doctrine which can be accepted either by reason or by a sacrificium intellectus. Christian preaching is kerygma, that is, a proclamation addressed not to the theoretical reason, but to the hearer as self.¹

Of course, even Bultmannian preaching is not without content. Preaching is "exposition of the [Biblical] text," but that exposition "must lead to an existential encounter with the text."² "Preaching is address, and as address it demands answer, decision".³

And Bultmann repeatedly emphasized that every preaching event calls for new decision. This thought is not exclusively Bultmann's, yet he wrote most emphatically on this point. "The decision of faith is never final; it needs constant renewal in every fresh situation."⁴

Lloyd-Jones also emphasized the need to lead the hearer to decision. Lloyd-Jones saw eternal significance in the change preaching potentially brings. One's destination in the afterlife--heaven or hell--depends on the response to the proclaimed Gospel. The cruciality of this decision (resulting from preaching) argues for placing Lloyd-Jones furthest to the right on the spectrum.

Lloyd-Jones, however, also wrote of the need for preaching which is not directly evangelistic. The Christian, the one who has already made the life-changing decision for Christ, requires preaching that will build him in the faith. This preaching will be largely informational, though these sermons will also call for application of the preached truth.

But the overarching goal of preaching, according to Lloyd-Jones, is "to lead people to salvation, to teach them how to find God."⁵

James Stewart and Harry Emerson Fosdick gave preaching a slightly different emphasis. Lloyd-Jones wished "to lead people to salvation." Stewart and Fosdick sought rather to lead people to a life of faith

and Christian discipleship.

According to Stewart, Christ's death defeated evil and brought salvation to all. The goal of preaching? To bring people into recognition of the salvation Christ has provided and the fulness of the Christian life which accompanies a response of faith.

Yet, there can be no doubt but what Stewart hoped for radical change in his hearers as a result of preaching. He encouraged preachers, "Never forget that you are working for a verdict. You are hoping and praying to leave your people face to face with God in Christ."⁶ Preaching which brings disillusioned, despairing persons to knowledge of God's love and power transforms their lives. People led to place Christ in the center of their existence discover his infinite resources of peace and strength and become new persons.⁷

Similarly, Fosdick saw preaching as a primary means of bringing people to a fuller Christian life. Fosdick and Stewart, however, emphasized different spheres of change in the Christian's life. Preaching for Christian discipleship, in Stewart's thought, brings changes which are largely personal, internal, and faith-centered. In contrast, Fosdick praised preaching which brought hearers to Christ-like living, i.e., external changes focussing on man as a social being.

The simple word "help" summarizes Fosdick's preaching goal. Light from life, Scripture, and, most

importantly, the life of Jesus brings this possibility of improvement both for individuals and their interaction in society.⁹ Thus, Fosdick lectured, "Preaching is primarily the endeavour not to get men to accept a formula, but to get them to reproduce a life."¹⁰ The preacher proclaims the example of Christ, in order that hearers may find inspiration to follow Christ.

Karl Rahner saw all people (whether or not they have heard Christian preaching) as recipients of God's self-communication. He traced all human goodness back to this component of divine character within every person. God manifests himself in all persons, despite their lack of awareness. Thus, for Rahner, the primary goal of preaching is education. The preacher announces the identity and character of the unknown God. Education is primary, but this is education with a view toward a positive response by the hearer.¹¹

But the needed response, according to Rahner, is not conversion (a term which might describe the preaching goal of Lloyd-Jones or even Bultmann) or a call to discipleship (Stewart or Fosdick), but primarily a movement toward increased intimacy with God. This leads to actualization of what the hearers already are. All church ministry, including preaching, "is nothing but the means to this one end: that there should be believing, loving, hoping, loyal human beings, united to God."¹² But, under God's self-communication, people already possess these traits. Preaching enables those who are

Christians to become Christians, to become more fully what they already are.

Paul Tillich considered his theology (and, by implication, his preaching) to be "answering theology."¹³ Preaching must answer the questions contemporary people ask. But, the preacher must not seek to change people, even to convince them of the truth. He offers information. If he aims at his hearers' wills, he accomplishes nothing of lasting benefit. The will cannot produce faith, so '*preaching for decision*' must yield to preaching with total respect for individual freedom.

Revelation through the word respects man's freedom and his personal self-relatedness. Man is asked to listen, but he is left free to decline. . . . The word speaks to the person as a whole, to the free, responsible, and deciding center of the person.¹⁴

If preaching offers any call to decision, it is not to a positive or negative response, but to serious concern over the deeper issues of existence. The person in greatest danger, who most needs arousal and change, is the one who is indifferent.¹⁵ The preacher's goal is to present the questions of faith and present the answers revealed in the picture of Jesus as the Christ. This enables hearers potentially to be grasped by a truly ultimate concern and to enter 'the New Being'.

In calling himself an "answering (apologetic) theologian," Tillich placed himself in juxtaposition to the "kerygmatic theologian," the one who threw his message at his hearers.¹⁶ It is ironic that, on this

continuum of purpose, Tillich sits next to Karl Barth, the "kerygmatic theologian." On the question of the degree to which the hearer determines *sermon form and content* (to be considered in section V of this chapter), Tillich and Barth's disagreement keeps them far apart. Yet, on the question of the preaching goal, they agreed. Both valued preaching which proclaimed the message without any persuasion toward acceptance.

Barth stated this quite plainly. "The only reason for preaching is to show God's work of justification" (underlining mine).¹⁷ "It [preaching] is directed to one end only: to point to divine truth."¹⁸ Again, as with Tillich, preaching may result in decision and change, but bringing that change is not the preacher's task. He presents the Word, and leaves any potential response to the hearer.

This parallels Barthian positions stated in section III of this chapter. For Barth, God's achievement of human salvation neither requires human willful participation nor effects significant existential alteration.

With all men generally each of those assembled in [as well as those outside] the [Christian] community is in Jesus Christ a justified and sanctified sinner, yet also a justified and sanctified sinner. The only point is that as a Christian, as a member of the community in distinction from the rest, each is both these things in the particular sense that he may know that he is a man of whom both these things are true.¹⁹

In obedience to God, the preacher seeks to make

people aware of what God has done and will do.

V. COMMUNICATION--ADAPTABILITY

To what degree does the hearer determine sermon form (and content)?

The preacher must adapt sermon form (and content) for each congregation.

Sermon form (and content) are unchanging. One message suffices for all people.

/ HF&PT KR RB JS KB LJ /

Every preacher seeks to communicate truth to his people. This desire, however, contains an inescapable tension. He wishes to communicate truth. But mere statement of the truth may not communicate the truth. While the truth exists objective to humanity, communication requires a subjective reception. The objectivity of truth calls for a certain permanence in preaching, at least in terms of content. But, the subjectivity of people mandates a flexibility in preaching. How does one find balance in this tension? The seven preacher-theologians have found their balance in different places along this adaptability spectrum.

Martyn Lloyd-Jones takes the position on the far right. Because of his belief in the complete revelation found in Scripture, he saw the least flexibility in the message of preaching, believing men of all times and places possessed like natures. "Jesus . . . came to . . . proclaim that all men and women are one in nature and that all have the one great need, namely, knowledge of God."¹

Because of his sinful nature, man is blind to his need. This ignorance would make a dialogical preaching style useless. What man needs is a declaration of the gospel that shows him his need and the provision for that need in Jesus Christ.

Lloyd-Jones, of course, was not blind to the desirability of a contemporary mode of communication, particularly in his edification sermons. But even here, Lloyd-Jones appears cautious. In preaching content and in presentation, preachers should follow the model of the early church, as presented in the New Testament.²

In terms of preaching's static nature, Karl Barth takes a position close to Lloyd-Jones's. On one or two points, Barth moves even further to the right. He was equally keen on the expository nature of preaching, since the Scriptures are the Word of God. The task of preaching? To bear witness to the Word. As Barth wrote,

Whenever one chooses a text a decision has to be made: whether to obey or to disobey the Word, that is, God himself. Disobedience consists in imagining that it is possible to approach Scripture with full freedom to exercise one's own unfettered powers. . . . The sacred text is not to be treated according to our own desires; it must be in command; it is above us and we are its servants.³

This dominion of the Word permits no sermon elements (e.g., illustrations, introductions, or conclusions) which the text does not specifically warrant. The Word itself must speak. Admittedly, the preacher speaks to twentieth century man. In preparing his sermons, he must consider his recipients.⁴ The Scripture's witness to

revelation always, however, takes precedence over the preacher's creativity.⁵ He avoids all homiletic devices which would detract from the congregation's reception of God's Word.

Barth encouraged contemporaneity particularly in application of the truth.⁶ But even here, Barth retained the pre-eminence of the Word. If the text will not specifically justify a note of application, then the preacher must, in humility, discard his thought in deference to the Word.

James Stewart saw preaching as the proclamation of the unchanging historical facts of redemption. This gave preaching content a certain permanence. But, to a greater degree than Lloyd-Jones or Barth, he gave the preacher freedom in the manner of his proclamation. He saw as legitimate and praiseworthy a wide variety of homiletic means, (including, for example, the use of material from a range of written sources, as well as the preacher's imagination) as long as these means pointed people to Jesus.

In relation to the historic life of Jesus Christ and man's salvation in His death and resurrection, Stewart saw no possibility for debate--there the preacher proclaimed truth. In his Beecher Lectures,⁷ he emphasized these salvific events. In his Warrack Lectures,⁸ however, he emphasized the need to make the truth of Jesus appealing to contemporary man. Stewart saw both as equally essential.

While the basic message thus remains constant and invariable, our presentation of it must take account of, and be largely conditioned by, the actual world on which our eyes look out to-day. The Gospel is not for an age, but for all time: yet it is precisely the particular age--this historic hour and none other--to which we are commissioned by God to speak. It is against the background of the contemporary situation that we have to reinterpret the Gospel.⁹

Coming across the spectrum, Rudolf Bultmann and Karl Rahner appear just over the midpoint to the left. They, like the first three, gave priority to the historic events of Christ, but were much more ready to 'translate' those facts from their 'mythological' form to one twentieth century man could more easily receive.

The call for demythologization, of course, distinguishes Bultmann. Throughout his seminal essay, "New Testament and Mythology," he set the standard for contemporary New Testament interpretation (and preaching) in terms of the modern mindset.¹⁰ The church could not expect its people to accept both the message and the obsolete world view.¹¹ To do so would be senseless and "impossible."¹²

Translation must take place. Even so, the preacher translates; he does not create his message. Behind the translation, there is an unchangeable core. The eschatological event . . .

does not mean the datable uniqueness and finality of an event of past history, but teaches us in a high degree of paradox to believe that just such an event of the past is the once-and-for-all eschatological event, which is continually re-enacted in the word of proclamation.¹³

Based both on the example and power of the Christ event, the preacher continually summons his hearers to make Christ's death their own. Viewing this summons in isolation, Bultmann gave preaching an authority similar to Lloyd-Jones. "The preaching of the Church has its meaning as the Word of God, for the preacher does not pretend his own opinion, and does not admonish and console of himself, but rather transmits the Word of God as the authoritative word."¹⁴

On the issue of adaptability in preaching, Karl Rahner is quite close to Bultmann. He, too, argued for 'translation' of the traditional sermon content. "We, however, living in this present age, have to think and speak differently precisely in order to preserve what the old Christian faith saw and believed."¹⁵ Note again the retention of the Biblical message, but also the need to contemporize it.

Another factor affects homiletic flexibility in Rahner and other Roman Catholic theologians. Twenty centuries of historic tradition and the current pronouncement of church leaders implicitly affect preaching in all church bodies, but, to the greatest degree, those within the Roman Catholic Church. On the one hand, this is a factor for stability--it is no simple task to move an organization as old (or as large) as the Roman Catholic Church. Yet the revolutionary effects of the Second Vatican Council (in which Rahner, behind the scenes, played a leading role) show that the church, and,

more specifically, its preaching, do experience change caused by the statements of its leaders.

On this question of adaptability, it is also important to note that Rahner saw preaching as only a secondary means of grace (behind God's universal self-communication and the Eucharist). Thus preaching serves more to explain these other channels of grace and to specify the response God requires. This secondary position Rahner allocated to preaching allows it further flexibility. The experience of 'salvation' may remain constant across time and location differentials, but the *analogical and symbolic description of the event requires modification as human circumstances change.*

Paul Tillich, like the others, struggled with the tension between the eternal and the contemporary. "Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation ['the totality of man's creative self-interpretation in a special period'] in which the eternal truth must be received."¹⁶ Following the pattern set by the first five theologians, Tillich valued the historic Christian message. But its value is not an objective value; in itself, the Christian religion does not convey 'eternal truth'. Its value comes in that Christianity's ancient symbolic portrayal of God and existence still communicates 'the New Being' of renewed life. Should the conditions of human life radically change, a new set of symbols might serve much better.

Thus, "the Christian message to the contemporary world will be a true, convincing and transforming message only in so far as it is born out of the depths of our present historical situation."¹⁷ Likewise, Tillich, in relation to traditional Christian phrases, wrote,

There is only one way to re-establish their original meaning and power, namely, to ask ourselves what these words mean for our lives; to ask whether or not they are able to communicate something infinitely important to us. This is true of all important terms of our religious language: God and the Christ, the Spirit and the Church, sin and forgiveness, faith, love, and hope, Eternal Life, and the Kingdom of God. About each of them we must ask whether it is able to strike us in the depth of our being. If a word has lost this power for most of those in our time who are seriously concerned about things of ultimate significance, it should not be used again, or at least not as long as it is not reborn in its original power.¹⁸

The stability of Christian theology lies in the fact that it is capable of contemporization. It continues to bring men to the Ultimate. But preachers should freely take latitude to preach what will enable their hearers best to receive 'grace' from the Ultimate.

Although he did not use Tillich's terminology, Harry Emerson Fosdick, too, saw his preaching as 'Answering Preaching'. "Sermons spring out of immediate occasions. The basic truths they present may be eternal, but the situations they deal with, the personal moods, attitudes and temptations they are meant to meet, are contemporary."¹⁹ Thus, Fosdick drew his sermon topics from issues with which his congregation (and the world in general) struggled.

In Fosdick's mind, sermons sprang out of contemporary situations. Likewise, as sermons progressed, they dialogue with contemporary minds.

An effective sermon is in a real sense a dialogue. To be sure, the congregation cannot talk back but, as the author [Jackson] says, 'In any relationship where there is no chance to talk back, there must be created a special atmosphere where persons can feel back.' Moreover, it is the secret of the preacher's art to know by clairvoyant intuition *what they are* thinking and feeling back."²⁰

We have moved from one end of the spectrum to the other. Lloyd-Jones preached sermons based on an unchanging Scripture, with the light of the contemporary world situation used for illumination and application. Fosdick preached sermons focussing on contemporary issues, using Scripture for illustration and illumination. Both sought to help people combine the eternal and the twentieth century. Both (and the five in between), using different methods and applying different emphases, succeeded. Perhaps the agreement among them is more substantial than the argument.

VI. SERMON--REVELATION

How does the sermon compare in importance with other forms of revelation?

The sermon can, like other communication forms, become God's Word.

In comparison with other communication forms, the sermon is an especially fit channel for God's Word.

/HF PT KR

LJ JS KB RB/

This continuum separates the seven theologians into

groups sitting close to the two extremes. Four saw true preaching as a means unique in its power to reveal God to man today. The others saw value, but not unique power, in the sermon.

Rudolf Bultmann elevated preaching to a position of highest honor. Preaching is the means God uses today to speak to men. "God's heralds are above all men, in the Old Testament the prophets, in the New Testament Jesus of Nazareth and the Apostles. What they preach is not their own thoughts and judgments, but the call of God."¹

All history, including the Incarnation, pales in importance before the contemporary summons of preaching. "Jesus Christ is the eschatological event not as an established fact of past time but as repeatedly present, as addressing you and me here and now in preaching."²

The Bible may become God's Word, when the reader receives it as such. In preaching, however, God speaks a word which the hearer must accept or reject. "In the proclamation Christ himself, indeed God Himself, encounters the hearer. . . . The salvation-occurrence . . . takes place in the [preacher's] word, which accosts the hearer and compels him to decide for or against it."³

Karl Barth, too, saw preaching as a primary means God uses to speak his Word to all mankind.⁴ Barth, however, saw preaching not as the single means, but as part of a revelation trinity. What forms this trinity? God revealed himself in Jesus Christ, the Incarnate Word.

God also revealed himself in Scripture, the writings of those who witnessed to Christ, the Written Word. God reveals himself, too, in proclamation (of which preaching is a, if not the, primary component) which faithfully witnesses to Scripture's witness to Christ. While preaching is subordinate to Jesus Christ and Scripture, all three equally offer God's revelation.⁵

James Stewart saw Jesus as God's supreme self-revelation. Contemporary preaching can take on the quality of revelation when the preacher faithfully proclaims Jesus.

The problem of communication resolves itself into a question of faith: faith in the message, the kind of faith which, being fiducia and not mere assensus, is an act uniting the messenger to the Christ, of whom his message tells--so that every time the message is told, the whole situation is charged with the supernatural, the whole redeeming energy of the eternal is concentrated, Christ Himself is veritably at work, and the Cross and the Resurrection are no longer past events but present realities in which the living God meets men and challenges them to decision.⁶

Likewise, "To be thus taken command of, so that our testimony, when we go out to speak of Christ, is not ours at all, but Christ's self-testimony--this is our vocation and the hope of our ministry."⁷

Barth and Stewart's positions are similar, but a subtle difference appears. Both emphasized that God speaks through the faithful preacher. Pictorially speaking, both saw divine water coming through human pipelines, but remaining pure. Barth emphasized the overwhelming power of the water transforming any defect

in the channel. Stewart gave greater stress to the need for fit pipelines.

Barth emphasized the fact that God speaks. This divine communication is sheer grace, both in its content and its use of the human instrument. "Humanly speaking, it is a stark impossibility which here stares us in the face--that men should speak what God speaks; but it is one which in Jesus Christ is already overcome."⁶

Note, in contrast, Stewart's emphasis on the need for faith to enable preaching to become God's Word. "Christian preaching begins only when faith in the message has reached such a pitch that the man or the community proclaiming it becomes part of the message proclaimed."⁷

Lloyd-Jones, too, saw Jesus Christ as God's supreme revelation. Man's knowledge of Jesus comes from Scripture, all of which "is really about Him."¹⁰ In effect, the only revelation man has today, centuries after Christ's return to the Father, is the Bible. A literal interpretation of its record of history, salvation, and prophecy points us to the Christ of past, present, and future. Preaching can become God's Word for the hearer when it authoritatively proclaims the Biblical message. "It is preaching alone that can convey the Truth to people, and bring them to the realisation of their need, and to the only satisfaction for their need."¹¹

The great emphasis Lloyd-Jones gave to Scripture as

the Word of God changes the focus of that phrase "the Word of God," particularly in relation to preaching.

The first three theologians considered in this section saw the preached Word as a fresh communication from God, a living interpersonal communication. Lloyd-Jones would not have denied that premise,¹² but his belief that the Bible is a closed, finished revelation limits the possibility of a fresh communication (thus, his emphasis on preaching 'the Truth'). The preacher's task is to repeat what God has already said in the Bible; it is in this way that he speaks God's Word. (Lloyd-Jones balanced this emphasis on the past revelation with his belief in the Holy Spirit's present activity in taking the historic words and making them fresh for the contemporary hearer.¹³)

We pass now from those who gave preaching a unique place in God's contemporary communication, to three who saw preaching as merely one means among many.

Karl Rahner saw man as the universal recipient of God's self-communication. If all persons, irrespective of their relationship to the Church, have received revelation from God, it is obvious that preaching cannot be the primary means of contemporary revelation.

God, however, does use the Christian Church to bring men to more specific knowledge of Himself. Preaching is one means God has given the Church to complete its task. But even within the Church, preaching is not the primary means. "The kerygma has its fullest reality in the

celebration of the Eucharist, because it is here that all of its elements reach their most original and highest form."¹⁴ God may speak through preaching, particularly as it prepares for the Eucharist, but preaching in itself never reaches "the full potential of the kerygma."¹⁵ No element of the mass, seen in isolation, is adequate, yet each contributes to God's revelation. In preaching, in the celebration of the Eucharist, in each part of the service, the priest serves as God's agent of revelation.

"No piece of reality is excluded from the possibility of becoming a bearer of the holy."¹⁶ Those words from the pen of Paul Tillich describe his view of preaching as revelation. Certainly God can speak through preaching, but then God can also speak through the Bible, an inner voice, the beauty of nature, or other means that he chooses. The church, however, has historically associated preaching with the Word of God, and Tillich does not argue against this identification as long as it is properly understood.¹⁷

God speaks through preaching when several factors all fall into place. These factors include: 1. "the words of preaching" [Do they truly direct the hearer toward the Ultimate and the possibility of New Being?] 2. "the power with which they are spoken" [Has the minister himself experienced what he describes?] 3. "the understanding of the listener [Does the preaching adequately communicate something 'infinitely important'?

4. the "existential reception of the content."¹⁸

Note particularly that last factor. For preaching to be the Word of God, it must be received as such. Finite man cannot speak of revelation objectively. He can speak only of what he receives as revelation.

The church remembers Harry Emerson Fosdick as a preacher. From the pulpit (and through published sermons), he influenced thousands in an obvious, public manner. In his own evaluation of his work, he gave priority to private counselling. He wrote,

I am commonly thought of as a preacher, but I should not put preaching central. Personal counseling has been central. My preaching at its best has itself been personal counseling on a group scale. Of all the results of my work I prize nothing so much as the remembrance of miracles I have witnessed as the result of Christian truth brought to bear privately on individuals.¹⁹

Fosdick gave preaching (as opposed to other forms of interpersonal communication) no significant inherent value; he saw it as little more than private conversation in a public forum. Admittedly, when questioned by an interviewer, Fosdick stated, "It [a sermon] is no good if it isn't revelation and if it isn't a mediation of the revelation of God in Christ."²⁰ Yet, in order to correlate that statement with Fosdick's writing on preaching, one must assume that he 'demythologized' the word "revelation." He wrote of "the essential nature of a sermon as an intimate, conversational message from soul to soul."²¹ Similarly, he stated, "The total effect [of preaching] ought to be one of talk, plain,

straight-forward, illuminating, helpful talk between the preacher and his congregation."²² Through preaching, counseling or several other means, God helps individuals move closer toward the goal of making this world God's kingdom on earth.

VII. EVALUATION

This study presents the seven theologian-preachers merely as types. Although the church could endlessly debate the relative merits of their theologies, no one can doubt that all seven have contributed significantly to the life and preaching of the Western church in the twentieth century. Awareness of their thought lays a foundation necessary to a consideration of contemporary teaching of preaching.

Of the seven, some have influenced the church as a whole, while others have affected only a smaller segment within the church. Each man's thought, however, contains wisdom to benefit every Christian, and, particularly, preachers. Considered together, each model possesses strengths which bring balance needed in others. Simultaneously, however, each system's strengths, if taken to an extreme, in isolation from balancing factors other systems offer, can become its greatest fault.

Thus, we briefly reconsider each man's thought, noting strengths, as well as the weaknesses hidden on the reverse side of those strengths.

A. HARRY EMERSON FOSDICK

Harry Emerson Fosdick preached for his people. He selected sermon topics in order to meet the needs felt by his congregation. In the pulpit, he began his preaching eagerly grasping for each hearer's attention. Throughout the sermon, he sought to maintain that high level of congregational interest.

To achieve his goal, Fosdick sought intimate knowledge of his people. His role as pastoral counsellor took high priority. Through counselling, he read his people, and the results of this deeply personal study appeared in his preaching week after week. Thus, each member of his congregation sensed Fosdick's deep concern for him as an individual.

This concern drove Fosdick to help people change the way they lived. He knew that changing a person's habits and thought patterns would change homes, places of employment, and, on a larger scale, the city of New York. Revealing the example of Christ and leading people to follow it--Fosdick saw no limit to the good such preaching accomplishes.

Herein lies Fosdick's strength--beginning where people were and moving them to where he wanted them to be.¹ He saw that preaching must 'scratch where people itch.'² Otherwise, listening to sermons becomes merely a ritual obligation. Likewise, Fosdick realized that preaching must move people to change. Preaching that did not change people and situations would place its

blessing on the status quo, and make preaching irrelevant and unnecessary.

Yet, within Fosdick's great strength lies weakness. Fosdick himself admitted a potential flaw in preaching which begins with people's felt needs. This plan excludes many sermons contemporary man needs to hear, but with which he senses no immediate identity.³

A second flaw also arises directly out of Fosdick's preaching strength. Fosdick sought to move people closer to the example of Jesus Christ. However, one might question whether Fosdick's theology offers a power strong enough to actualize that ideal. One might question whether Jesus, the model, is adequate without Christ, the Saviour. Fosdick believed in the sufficiency of Jesus as the perfect exemplar, yet perhaps he over-idealized the natural state of man, underestimating man's need and God's provision of grace.

B. RUDOLF BULTMANN

Rudolf Bultmann's preaching called for present decision. He believed that the recipients of preaching could not affect either past or future events in their lives. Only the present moment is available for effective action. Therefore, preaching should focus on the present.

Based on this premise, questions such as the following characterize Bultmann's preaching theology:
'Will you at this moment forsake all visible security and cling only to the unseen God? Will you give up your

anxieties, your efforts to control, and yield your unknown future to the will of God? Will you allow yourself, past, future, and, most importantly, present, to be crucified with Christ in order to realize his resurrection power and freedom?'

In this constant note of urgency lies Bultmann's preaching strength. He sensed that preaching which depends on doctrine, emotion, or history, apart from a call to present, personal commitment to Christ, lulls hearers into self-sufficient complacency. Thus, Bultmannian preaching never strays far from the Pauline text, "Now is the accepted time; now is the day of salvation."

Yet this very strength lies close to weakness. While Bultmann recognized the need for the historical death of Jesus, all else historical faded away, for him, into an indefinable and unimportant mist.⁴

This apathy toward the past affects several historical levels.

First, the history of Jesus Christ. "That" he existed is all-important. What Jesus did, how he lived, Bultmann considered inconsequential.⁵

Second, the history of the church. Two thousand years of Christian tradition seem to evaporate before the 'now'.

Third, the individual history of the hearer. Previous faith experience depreciates before the all-important present.

Each moment, fully grasped, truly does contain infinite possibility. In that, Bultmann was correct. He failed, however, to fully grasp the necessity of the concrete events of the past in order to bring the potential of the present moment within reach.

C. KARL BARTH

Karl Barth proclaimed that God has objectively revealed himself in Jesus Christ and continues to reveal himself through the Bible and preaching. All three, the Word Incarnate, Written, and Proclaimed, communicate God's Being and will to mankind.

According to Barth, Jesus Christ, in his death on the cross, destroyed sinful man (who was otherwise hopelessly mired in sin) and enabled him to find new life in reconciliation with God. The Scriptures and preaching herald the good news of what God has done. Independent of anything man has done or can do, God enables salvation.

Barth's preaching strength lies just here: his proclamation of the objective fact of God's universal victory over evil. Yet this very triumphant objectivity may have kept Barth from seeing the value of human subjective experience.

Barth's awe before the objective Written Word of God unduly restricted sermonic form. Proper exposition of the text, in Barth's mind, ruled out the use of several communication devices the majority of the homiletical world sees as helpful and legitimate.

Similarly, the objectivity of God's action in salvation may have prevented Barth from seeing the need for, and possibility of, salvation, not only in behalf of, but within individual lives. Barth stated that, though God has justified and sanctified all persons, God has not brought all persons into awareness of their renewal in Christ.⁶ And Barth went on to say that it was not the preacher's responsibility to call hearers to decision. He felt that God's prior action was completely adequate without the knowledge of, or any action by, the human individual.⁷

This theology of objectivity offers little to change man's present existential experience. In order to meet man's need for participation in his own salvation, it is appropriate that preaching should call men to accept and experience God's offer of grace.

D. PAUL TILLICH

Paul Tillich worshipped the Infinite God, and sought to bring others to kneel only before the truly Ultimate.

While daily interacting with the world of being, man moves forward in his search for knowledge. But, according to Tillich, in relation to the Divine, man faces Being of a completely other order. God is not merely the highest being. He transcends all being as Being itself. Finite man can, thus, never achieve any objectively true (non-symbolic) knowledge of the Infinite.

According to Tillich, awe before the unknowable God

enables man to know fullest life. Tillich said that faith without its proper component of doubt leads the believer into either fanaticism or hypocrisy.⁸ The person who is completely certain of his God loses freedom, either in frenzied acts of submission to the 'god' or in attempts to maintain the image of the 'god'. Thus, only worship of the Ultimate Being enables free participation in the 'New Being', reconciliation with the truly Infinite. Preaching that proclaims the infinite majesty of God honors Him and ennobles man.

Certainly all Christianity joins Tillich in his belief that man cannot fully describe God.⁹ A smaller group would join Tillich in stating man's total inability to achieve objective knowledge of the divine. There are, of course, those who, in pride, do believe they describe God much better than others. Between these two extremes, however, there lies a median position perhaps closer to reality: because God, through grace, has revealed at least partial truth concerning himself, man can know not only his experience of God, but, through that experience, God Himself.

E. JAMES STEWART

James Stewart preached a call to follow the Christ whose death on the cross had conquered evil and whose resurrection had conquered death itself.

Stewart felt that the non-believer, lacking knowledge of this victory, floundered in needless despair. Man's awareness of, and submission to, Christ's

Lordship destroys anxiety and brings peace and hope. It was Stewart's desire that all would follow in the ways of Jesus and live a fulfilling life of discipleship.

Preaching which follows Stewart's pattern continually proclaims God's triumph and the resultant benefits in the Christian's life. This is Stewart's great strength. Contemporary man can, as he appropriates Christ's victory for himself, find triumph in today's world.

Stewart's preaching theology brings transformation to the responsive listener. But it does much less to direct the hearer toward change in lifestyle. Preaching which follows Stewart's model issues a constant call toward discipleship, but inadequately describes the social consequences of accepting that call.¹⁰

This emphasis may build churches full of those who appreciate strong preaching of hope, but these churches may not adequately spread that hope to the disillusioned world around them.

To balance the truth that Christ has defeated evil, preaching will also emphasize the Christian's responsibility to proclaim and actualize that victory in the world.

F. D. MARTYN LLOYD-JONES

Martyn Lloyd-Jones preached a message of certainty. 'Authority' is the key word of his theology.¹¹ The Bible is the Word of God. Jesus Christ is the fully human, fully divine One who died to appease God's wrath

and bring salvation to mankind. The person who appropriates this salvation will spend eternity in heaven; the person who does not, will spend eternity in hell. For Lloyd-Jones, these are not matters for debate, but infallible truths. God has called the church to proclaim this message to a rebellious world.

With authority, Lloyd-Jones proclaimed a message of whose truth he was firmly convinced. To his hearers, Lloyd-Jones gave only two options. They could accept or reject the 'truth' as preached. He offered no other choices.

One who preaches with hesitancy brings little more than a hesitant response from his congregation. The preacher, as Lloyd-Jones wrote, speaks as an 'ambassador,' one proclaiming a message with the authority of his master.¹² Likewise, he speaks as a 'witness,' one who, through personal experience, knows the truth of his message.¹³ He proclaims truth with certainty.

The strength of authority, however, lies immediately adjacent to the weakness of rigidity. Lloyd-Jones saw a world where the Master spoke one eternal message and continually calls heralds to proclaim the same words to people of all times and places. Lloyd-Jones may have missed the complementary fact that, as circumstances change, masters give heralds proclamations appropriate to each new situation.

The preacher speaks with the authority innate in the

truth, but the human spokesman preaches best when he answers contemporary questions. His message may be timeless, but, in order to insure its relevance and enable its reception, he must speak it in a manner the hearer will grasp. He must preach with authority, yet balance that authority with empathy and humility.

G. KARL RAHNER

Karl Rahner saw preaching as only one means in the construction of the Christian person. Without preaching, indeed outside the Church altogether, one can follow God and know communion with Him.

Rahner believed that, even within the Christian faith, preaching is only one means among many through which God communicates himself to man. And, in particular, the visual means of the Eucharist takes precedence over the verbal means of preaching.

Rahner here brings balance to this entire study of preaching. Those who love preaching must resist the subtle, but fatal temptation to see preaching as an end in itself or even as the means to a superior end.

Rahner believed that the infinite God possesses innumerable means of revealing himself. Since the beginning of time, God has used these means and given himself to all mankind. Preaching merely supplements man's already existing knowledge.

Rahner does the church an important service by reminding its ministers that God communicated himself to man before there was a church. Yet, it remains true

that, on the whole, the world has rejected God's communication. Many people live in a state of alienation from God and his ways. And, throughout history, God has used preaching, the verbal proclamation of his truth, as a primary means of bringing man to reconciliation with himself, his God, and his world.

H. EVALUATION--CONCLUSION

Whose theology of preaching is the right one? Taken in isolation, each has faults. Yet, each, offering different perspectives on truth, contributes to a richer knowledge of God and preaching.

The church (and the world at large) needs Stewart's emphasis on the personal Gospel and Fosdick's emphasis on the social Gospel; Tillich's humility and Lloyd-Jones's authority; Barth's proclamation of God's objective action and Bultmann's call for personal decision. Ideal preaching will not seek to resolve the tension between these pairs, but will firmly grasp truth at both ends of each spectrum.

The preacher who struggles with the difficulty of this task can find comfort in Rahner's reminder that the burden for revealing God does not rest alone on the preacher's shoulders. In order to reveal himself, God also uses other means of communication. God's wisdom, power, and love will always overshadow the preacher's attempts to describe Him.

God has called heralds to proclaim his Word, but this call need not be seen as a heavy burden. Preaching

is not mere duty, but the exciting privilege of offering good news to the world.

CHAPTER FOUR
FURTHER CONSIDERATION OF THE SEVEN THEOLOGIES--
STATEMENT OF SECONDARY HYPOTHESES

The previous two chapters summarize, compare, and briefly evaluate seven twentieth century theologies, with particular emphasis on the position of preaching within these systems. By no means do these seven theologies completely describe theological thought in this century. They do, however, offer a representative cross-section of twentieth century Western writing on God, man, and preaching.

We turn now to examine the relationship between these theologies and the teaching of preaching. We consider how the theological models affect the importance given to preaching in pre-ordination education, the content of the teaching specifically directed toward preaching, and the methodologies used in that teaching.

I. A Consensus among the Theologies

It is possible, based on common features within the seven systems, to make a few general statements on the teaching of preaching. Before we do that, however, we must summarize the concepts all seven theologies share. The last chapter highlighted differences among the models; here we focus on their overall agreement.

Because of the major differences among the seven theologies, the summary of their agreement is, of necessity, stated in quite general terms. Even so, this summary

describes the core of twentieth century Western Christian doctrine, particularly in relation to preaching.

1. 'God', either as Supreme Being, or as Being itself, exists. With varying degrees of emphasis, all seven theologians stated that man cannot know God completely. This proper humility notwithstanding, all seven affirmed God's existence.¹ Of the seven, Paul Tillich most strongly resisted viewing God as a being, preferring to see God as Being Itself. (Although I do not specifically mention Tillich's position in relation to each of the following premises, there appear several points where Tillich {or others of the seven} would not have accepted these statements as literal truth, but regarded them as anthropomorphisms. Yet he still would have accepted them as symbolic representations of truth.)

2. God has revealed himself to humanity. All seven affirmed this premise, though certainly they disagreed on the extent and means of God's self-revelation. The value (or even the validity) of natural revelation would have stimulated great debate among the seven. But, all, to some degree, saw Jesus of Nazareth as a bearer of revelation.² Likewise, all saw the Bible as, at minimum, a description of man's historic interaction with the Divine.³

(Again it might be Tillich who resisted anything approaching a traditional view of revelation, but even he believed that man possessed an awareness of existence beyond the finite world, awareness of an Ultimate toward which man should experience ultimate concern. Tillich considered this

knowledge revelation.⁴⁾

3. Jesus of Nazareth, to a degree far exceeding the norm, lived a life which revealed divine character. Who was (is) Jesus? What did his life and death accomplish? In what way did he rise from the dead? The seven theologians offer a multitude of answers to questions like these. Yet, all affirmed Jesus as an example.⁵⁾ Each believed that he possessed a special relationship with God.⁶⁾ (Bultmann saw knowledge of the historic Jesus as unverifiable. Yet he agreed that the early church attributed to Jesus this special relationship with God.)

4. The death of Jesus was a most significant event in the history of the world.⁷⁾ Section I of the previous chapter documents the differences of opinion on this issue, but each of the opinions described there point toward the significance of the cross.

5. The Bible surpasses other books in its description of man's encounter with God. Again, chapter three (section II) portrays the differences of opinion on the inspiration of Scripture, yet all seven theologians showed their respect for Scripture by basing major portions of their writing upon it.⁸⁾ All seven preached sermons based on Biblical texts.⁹⁾ For each man, the Bible was, in some way, a book of unique quality.¹⁰⁾

6. Man perceives God as a Being of love, wisdom, and power (or as Love, Wisdom, and Power). In terms of mutual agreement, the words "man perceives" are essential. Several of the theologians (Tillich, Bultmann, Rahner, and Fosdick)

said, with varying degrees of emphasis, that no one could make accurate statements about the objective existence of God apart from summaries of subjective experience of God.¹¹ At the same time, each of the seven affirmed, based on either objective evidence or human experience, the existence of One who was concerned about man (love),¹² aware of a better mode of existence than what 'natural man' knows (wisdom),¹³ and able to bring man into a more ideal existence (power).¹⁴

7. Humanity lives below the level God intended for it. All seven men would agree that man possesses great need at the very root of his being.¹⁵ Although their definitions of the term would be far from identical, each found meaning in the word 'sin'.¹⁶

8. God has acted and does act to help raise the level of human life toward its true fulfillment. Each affirmed the need for 'reconciliation' with God and subsequent 'fellowship' with Him.¹⁷ Each of the seven also believed that God takes the initiative in enabling this reconciliation and fellowship.¹⁸ (Bultmann saw man's need primarily as reconciliation with himself rather than with God. Even so, he did affirm the need for God's action in bringing reconciliation.)

9. Awareness of, and a positive response to, God's action raises the level of human life. A section of the last chapter (IV) discusses the question of human response, and the degree to which the reception of 'salvation' ("raising the level of human life") depends upon a human

response. Some of the seven theologians (Bultmann and Lloyd-Jones are prime examples) stated that without man's decision of faith, one experienced relatively little of God's grace. Karl Barth presented an opposite perspective, strongly believing that God offered grace equally to everyone, and that belief in grace added little to the reality of salvation. Yet all seven believed in the ideal of awareness and acceptance of God's gift of 'salvation', however they may have specifically defined those terms.¹⁹

10. The preacher seeks to bring his hearers to this awareness of, and the potential for response to, God's action. Each of the seven would have accepted this general statement describing the purpose of preaching.²⁰ Some placed greater emphasis on 'awareness'. Others gave equal, if not greater emphasis, to the need for response.

11. God acts through preaching. The sixth spectrum in the previous chapter shows the divergence of opinion concerning the relative need for preaching. Some (for example, Lloyd-Jones and Bultmann) valued preaching more than any other contemporary means of revealing God. Others (for example, Rahner and Fosdick) saw preaching as merely one means among many. Yet, each saw value in preaching as a tool of communicating God's grace to the church and the world.²¹

12. Effective preaching is a difficult task.²² Undoubtedly each of the seven would have agreed that, in

order to attempt his task, the preacher must receive an academic theological education, work diligently on sermon preparation, and depend on divine assistance in preaching.

These statements do not exhaustively state the agreement among the seven. Yet, for the purposes at hand, they serve adequately as a core summary of Western Christian teaching on God, man, and preaching.

It is our goal to explore the relationship between these broad statements of Christian truth and the teaching of preaching. But, we must first define "teaching of preaching." The focus of this study is college or university²³ level training of pastors, specifically in the field of preaching.

Obviously this period of academic study (lasting two, three, four, or more years) does not in itself make a preacher. The student's prior experience in the church, particularly interaction with preachers (and, more broadly, the aggregate of all life experiences) shapes the preacher-to-be before he enters his theological college. And, likewise, one's preparation for preaching continues long after receiving the theological diploma.

This study is, however, restricted to the short period of the preacher's preparation in a theological college or university. But, even within that relatively narrow period of time, one could point to several concentric circles of experience, all influencing the

formation of the preacher. First, the overall life of the student, including factors such as personal health, interaction with family and friends, financial circumstances, recreation, and relationships with the church locally and at large. Second, there is the student's broad experience at the college: his work, worship, and encounters with college personnel (both formally and informally). Third, we could examine the academic activity of the student in lectures, tutorials, reading, writing, and practical training in a parish setting. Last, we note the portions of the student's study directed specifically toward learning the rudiments of preaching.

Each of these circles of influence shapes the preacher-in-training. The relative importance of each would vary from student to student.

This study will touch only slightly on the first largest circle. Each student's personal circumstances remain unique and, also, largely outside the control of the academic institution. The second and third circles receive limited attention in subsequent chapters.

Primary emphasis, throughout the paper, is given to academic training specifically directed toward education in preaching. The word "specifically" is underscored, for as already stated, all theological education, all experience in the theological college, contributes to the making of the preacher.

A study of the twelve consensus statements enumerated above reveals that, as they stand, they could never serve as the syllabus of study in a theological course. They are rich in content, yet weak in specificity. Each Christian must, as he sees fit, fill out their meaning. Each of the seven theologians has undertaken this task. As the twelve statements stand, their primary value is not in the truth they assert, but in the questions they raise. Any academic program preparing persons for preaching must ask the following questions implied by the consensus statements.

1. Who is God?
2. How has he revealed himself?
3. Who was (is) Jesus?
4. What happened in Jesus' death?
5. What is the uniqueness of the Bible?
6. How does God interact with man?
7. What is sin?
8. What is salvation?
9. What does God require of man?
10. What is the purpose of preaching?
11. How does God use preaching?
12. What traits does the ideal preacher

possess?²⁴

An academic course preparing persons for preaching must ask these questions and help students to acquire personal answers to them.

For the acquisition of personal answers, a purely

academic education would be inadequate. Reason alone cannot prove the truth of the twelve consensus statements, even in their present general state. They can be accepted only by faith. Likewise, each of the questions derived from them can be answered only on the basis of faith. While a student may learn the facts of someone else's faith (someone else's answers to the questions) academically, he never develops his own faith in a rote manner.

While an academic institution cannot directly elicit faith in its students, it does bear responsibility for the way in which it influences students' faith development. For example, the patterns of faith seen in lecturers (and student colleagues) contributes to or hinders growth in faith. College worship experiences can do likewise.

And although lecturers cannot teach faith, they can inculcate grounds for faith. They can present the historic symbols which have inspired and guided faith. They can discuss the history of man's relationship with the Divine, both its peaks and moments of man's greatest failure.

Admittedly, these subjects receive primary treatment in the study of Systematic Theology, Old Testament, New Testament, Church History, and Christian Ethics. Yet, those who bear specific responsibility for teaching preaching review, in their lectures, these basic theological questions to help students integrate the

entire theological education and relate it to the church and world they are preparing to serve.

II. 'Objective'/'Subjective' Groupings of Theologies

All academic preparation for preaching shares the task of discussing the same questions. As chapters two and three document, the seven theologians (and those who follow in their traditions) would offer diverse answers even to the most basic questions.

Besides variation in the answers, we find an equal divergence in the certainty with which specific answers are given. Some preaching theologies focus on timeless answers to the questions, while others emphasize the need to continually ask the questions, seeking ever new answers appropriate for the contemporary human situation. This latter divergence--the matter of the objectivity (or permanence) of man's knowledge of truth--influences the teaching of preaching just as does the obvious matter of the different answers given to the basic theological questions.

Let us examine this issue further. Chapter three presented six theological spectrums. The first two of these deal with questions relating to God. (What did God do for man, or for himself, at the cross? In what ways has God revealed himself in Scripture?) The second two deal primarily with questions relating to man. (What is the primary need man faces? What must man do, or receive, in order to have his need met?) The third pair

deals with questions related to preaching, a primary bridge between God and man. (How permanent, or, conversely, how flexible, is sermon form and content? What is the relative value of preaching, compared to other means of revelation?)

We introduced these spectrums, stating that one extreme generally described a traditional, conservative position, while the other represented a theologically more liberal position. That description of the spectrums is generally true, but, in some cases, not completely accurate. On three of the six spectrums, one or more theologians took a position further to the right than Martyn Lloyd-Jones, certainly a prototypical conservative theologian and preacher.

How then, in fact, can we better describe the two ends of the six spectrums, if the liberal-conservative description is not completely valid? In each case, the statement on the right hand side of the spectrum gave an answer based (to a greater degree than the statement on the left) on the objectivity (permanence) of man's knowledge of theological truth. The statement on the left gave an answer from a perspective of the subjectivity (relativity) of this knowledge.

Use of the terms "objective" and "subjective" requires qualification. This terminology does not speak to the validity of the positions at either extreme--it merely further identifies a distinction between the extremes. Also, the use of either term to describe a

theology does not preclude the presence of its opposite in that theology. A purely subjective theology would possess no validity outside the psychological. A purely objective theology would allow no personal interaction with the Divine. While Christian theology generally includes both the objective existence of truth (and God), as well as man's subjective participation in truth, a comparison of the six spectrums does indicate a clear difference between those whose positions fall at the right and the left. Those on the right emphasize truth in its (God in his) independent existence, while those on the left see man's discovery of truth (God) as an integral part of the truth.

A re-examination of the six spectrums illustrates this distinction. The first spectrum deals specifically with the question of whether the primary value of Jesus' death was objective or subjective. The second spectrum deals with the question of whether or not the Bible is objective revelation (revelation given by a Being objective to man). The third and fourth spectrums--whether man faces an objective need for reversal or a more subjective need for self-development.²⁵ The fifth spectrum deals with the question of the objectivity (unchanging nature) of sermon form and content, while the last addresses the objective value of preaching itself.

In accordance with the broad thesis of this study, it is possible, at this point, to offer a more specific

hypothesis. The overall objectivity or subjectivity of a theological system held by an individual lecturer (or at an institution) would affect that lecturer's (or institution's) teaching of preaching. In order to discern the accuracy of this statement, we need some gauge to measure the 'objectivity' or 'subjectivity' of a theology. Analyzing this factor for the seven theological systems, each taken as a whole, would be a difficult task.

I would like to suggest, however, that, for the purposes of this study, the six spectrums of chapter three provide a useful comparison. The spectrums by no means exhaust the depths of the theological models. On the contrary, they lift only six issues from the theologies and do not deal with these exhaustively. Yet the six issues chosen are crucial ones and the discussions of these, though perhaps superficial, approximate the positions of the theologians relative to each other.

Table 4.1 summarizes the information given in the pictorial spectrums contained in Chapter Three. In each case, a numerical value has been given which reflects each theologian's position on the spectrums. The number "1" describes a position on the extreme left of the spectrum while "10" describes its opposite on the right.

Table 4.1

	HF	RB	KB	PT	JS	LJ	KR
Content/ Atonement	1	6	10	3	10	7	2
Source/ Inspiration	3	4	8	4	7	9	5
Setting/ Consequences	2	7	5	7	7	10	2
Purpose	6	8	2	3	6	7	4
Communication/ Adaptability	2	4	8	2	7	9	3
Sermon/ Revelation	1	10	9	2	8	7	3

The number derived by adding the six figures describing each theologian's position on the spectrums gives a useful approximation of the 'objectivity' or 'subjectivity' of each theologian. These totals are as follows:

Table 4.2

Fosdick	15
Rahner	19
Tillich	21
Bultmann	39
Barth	42
Stewart	45
Lloyd-Jones	49

;

Seen pictorially on a composite spectrum, the theologians appear like this:

/ HF KR PT RB KB JS LJ /

Note the three grouped close to each other on the

left (leaning toward 'subjectivity' in their theology of preaching), the four on the right (leaning toward 'objectivity' in theology of preaching), and the large gap separating the two groups.

(For other observations based on these numerical comparisons, see appendix two.)

It is now appropriate to restate an earlier premise and apply it to the teaching of preaching. Theologies which lean toward man's knowledge of objective theological truth emphasize the timeless answers to the basic questions. Those which believe that man's theological knowledge comes from subjective experience give priority to the continual re-asking of the questions, and the search for answers appropriate to the contemporary human situation.

Following that, there should be similar broad divisions in the teaching of preaching: education which seeks primarily to give answers, as opposed to that which seeks to enable the student to ask seriously the appropriate questions.

(In the pages which follow, theologies which lean toward man's knowledge of revealed, unchanging theological truth are called 'objective' theologies. Colleges or lecturers who teach such theology are also called 'objective'. Conversely, theologies which believe that man's theological knowledge comes through experience are called 'subjective' theologies. Colleges or lecturers who teach this theology are also called

'subjective'.)

Before going on, it is appropriate to review and summarize broad distinctions in emphasis between these two schools of thought. (The following statements do not describe all individual theological models accurately at each point. Yet they do describe broad differences between 'subjective' and 'objective' theologies of preaching.)

'Subjective'

'God' is known through human experience.

'Truth' describes principles upon which man acts and for which he seeks greater awareness.

Man's needs arise from the fact that man's knowledge is incomplete. Man needs fulfillment.

The Bible is the historical record of man's search for and partial discovery of God.

Jesus was a man who brought men to God.

The preacher, too, leads men toward God.

The sermon exists for the people (to guide them toward the truth.)

'Objective'

'God' is known through Divine Revelation.²⁶

'Truth' describes eternal facts of which Christian man is certain.²⁷

Man's needs arise from the fact that man has turned away from God-given truth. Man needs reversal.²⁸

The Bible is a God-given source of truth.²⁹

Jesus is the man who brought God to men.³⁰

The preacher, too, brings truth from God to men.³¹

The people exist for the sermon (to conform to its truth). (This is purposely overstated to make the distinction clear.)³²

III. Hypotheses Based on 'Objectivity'/ 'Subjectivity' Groupings

How do these broad differences affect the teaching of preaching?

It seems likely that there is a direct relationship between these generalizations and the content of academic teaching. Lecturers in both schools of thought would convey their perspectives on these matters to their students.

Can other statements be made which draw correlations between these two broad theological schools of thought and the teaching of preaching?

With the information thus far presented, only the just stated, obvious conclusion about teaching content can be made. With the addition of one major premise, however, several further hypotheses on teaching content and methodology can be drawn.

The premise? Teachers of preaching structure their teaching in a manner quite similar to the way in which they structure their preaching (or, more precisely, the way in which their theology of preaching intends preaching to be structured). To restate that premise, there exists an analogous relationship between a lecturer's preaching and his teaching of preaching. This applies to content, methodology, and 'mood'.

An examination of the theologians illustrates and supports this premise. Although most did not teach

preaching in academic institutions, it is relevant to note the correlations between their broad theologies of preaching and their specific writings (or lack of the same) on preaching practice.

For example, Lloyd-Jones's theology places him furthest to the right on the 'subjectivity'-'objectivity' continuum. He believed strongly that man possesses knowledge of objective theological truth. He stated strongly a preaching theology which supported the authoritative preaching of revealed truth. Interestingly enough, it is also Lloyd-Jones, who, more than the other six, wrote specifically and directively on the practice of preaching.³³ Although he did not assume his opinions on preaching had been revealed by God, he asserted them vehemently (as if they had).

The other theologians follow suit: their specific writing on preaching bears remarkable similarity (in content, structure, and mood) to their broader thought on preaching theology. For example:

Stewart's preaching and his writing on preaching both share the same inspired, positive manner.³⁴

Tillich and Fosdick fall on the 'subjective' side of the spectrum. Their theologies are much more hesitant to assert specific theological facts. Similarly, neither wrote books instructing others how to preach. Tillich illustrates this well. He wrote that an adequate theology must be an "answering theology," and, likewise, that preaching must respond to man's current

dilemmas.³⁵ Tillich could not, therefore, write a book setting out the homiletical method.

Bultmann's theology of preaching centered on the necessity of choice; each person must, when confronted with the Gospel, accept or reject God's way. Similarly, he wrote that man speaks of God (preaches) because he 'must'; he feels necessity laid upon him.³⁶

Just as these theologians did, teachers of preaching are likely to structure their teaching (thinking on preaching practice) in a manner similar to the way in which they structure their preaching (thinking on preaching theology). If so, what hypotheses (based on the broad differences between 'subjective' and 'objective' schools of theological thought) can be suggested about the teaching of preaching?

In answer to that question, we first look to teaching content.

'Objective' theologies tend to view statements of theological truth in terms of permanence. Therefore, lecturers of preaching in 'objective' colleges are likely to see both theological statements and principles of preaching practice as equally unchanging. They more readily inculcate specific homiletical concepts. These lecturers are also more likely to venerate preaching models from the past.

'Subjective' theologies see statements of theological truth as flexible. Although any period's statements may be relevant for people of that time, those

statements, as times change, require revision. Following these lines, the teaching of preaching in 'subjective' colleges should be more open to innovation. Seeing the potential change in mindset from generation to generation, these lecturers are more likely to see the need to continually contemporize preaching content and methodology in their teaching.

Secondly, we look to the lecturer himself.

'Objective' theologies are more likely to see the preacher as an authority. He brings revealed truth to the congregation, truth concerning which he calls them to decide, and to which he calls them to conform. Teachers of preaching in 'objective' colleges, similarly, tend toward a role of authority. If, as stated above, principles of preaching content and methodology are unchanging, and the lecturer is the one who presents these authoritative models, he is more likely to personally assume the authority he attributes to his teaching.

'Subjective' theologies tend to see the preacher, not as an authority giving truth to the congregation, but as a guide moving people toward the goal of truth. Within this school of thought, the teacher of preaching is likely to assume the latter role of guide. He sees himself as one with his students, ever seeking to discover anew the best in preaching content and methodology for the world as it is and is becoming, not as it has been.

Third, we consider the student from these perspectives.

'Objective' theologies see the recipient of preaching as one who has rejected God's will. This person needs to hear the truth and be persuaded to receive it. (The correlation to the teaching of preaching in 'objective' colleges may not be as direct as with teaching content or the lecturer.) Assumedly, the preaching student need not reject error in preaching content or practice in order to turn to the truth. Yet, there may remain the expectation that the student will conform to the taught (proclaimed) tenets of preaching theory.

'Subjective' theologies are more likely to see hearers of preaching in need of direction, rather than reversal. Each person already possesses a relationship to God, a unique relationship whose depth is known only to the individual. Teaching of preaching in 'subjective' colleges, following this pattern, is more likely to see the student as a unique individual, leading him, not to conformity, but to the unique self-development of his person and abilities.

IV. Hypotheses Relating to the Importance of Teaching Preaching in Academic Institutions

We turn now to factors influencing the importance given to the teaching of preaching in various educational settings.

The 'objectivity' or 'subjectivity' of a college's theology is, for this question, not necessarily the determining factor. In an 'objective' college, the imparting of a relatively fixed homiletical tradition, or a set of answers to the questions of preaching content and practice, would receive priority. Likewise, in 'subjective' colleges, the presentation and consideration of the questions basic to developing a theology of preaching would play an essential role in theological education, and, more specifically, the teaching of preaching.

We might, however, apply other criteria to the seven theologies in order to hypothesize the importance institutions (influenced by one or more of the theologies) would give to the teaching of preaching.

Comparing the answers of each theological model to two other questions might prove helpful. First, to what degree does a particular theology view preaching as a divine command? Second, does a theology state the possibility, through response to preaching (or other means), of persons reaching an ideal existence in this life?

The first question deals with the causative force behind preaching; the second deals with the potential result of preaching. An affirmative answer to the first question indicates a belief that preaching is based primarily on a supra-human, rather than a merely human, motivation. A 'yes' to the second question states the

belief that preaching can accomplish a significant, rather than a relatively small, improvement in its hearers' quality of life. Affirmative answers to these questions may indicate a higher overall view of preaching in a theology, and the possibility that the teaching of preaching receives greater priority in colleges leaning toward that theology.

Which theologians viewed preaching as a divine command? Of the seven, five used "herald" imagery to describe the preacher. Karl Barth, Rudolf Bultmann, Martyn Lloyd-Jones, Karl Rahner, and James Stewart each saw (either literally or analogically) the preacher as one who carries a divine message at divine behest.³⁷ The other two chose not to use this analogy. (Because the herald analogy is a central New Testament picture of preaching, each of the seven theologians certainly would have known this concept, and would seem likely to have employed it, had he seen it appropriate.)

The 'herald' theologians ('objective' theologians, with the addition of Rahner) affirmed their belief that God had, from the earliest days of the church, ordained preaching as a means of communicating himself. Likewise, they stated that the God who ordained the means of preaching laid down conditions for its use. Preachers-in-training must master these conditions as their academic training for preaching presents these timeless principles. To accomplish this, the teaching of preaching receives major attention in 'objective'

colleges.

'Non-herald' theologies ('subjective' theologies, with the exception of Rahner), seeing preaching more as a human institution than as a divine plan, allow the human preacher greater control of his preaching content and practice. But, in order to make best use of the freedom and flexibility his theology gives him, the 'subjective' preacher, too, must receive an education in preaching theology in order to know: (1) the core of the Biblical message, (2) some possible means of presenting it in preaching, and (3) how to adapt the message for specific congregations to whom he preaches. The accomplishment of these goals requires that the teaching of preaching take a position of importance at 'subjective' colleges as well.

Is the motivation behind preaching primarily divine or human? The answers the theologies give to this question offer no apparent help in answering the practical question of the importance colleges give to the teaching of preaching. The second criterion--a comparison of perspectives concerning the potential results of preaching--may offer more help.

In the division of the theologians, according to this criterion, four take a relatively optimistic view of man's potential in this life. These include Bultmann, Lloyd-Jones, Stewart, and Fosdick.

These four would have agreed with the other three that mankind could never hope, in this life, to escape

all limitations of human existence. At the same time, however, they gave primary emphasis to the freedom found in Christian faith. Man could reach a satisfying fulfillment, an actualization of potential, despite the limitations of life in this world. The following statements document such opinions:

The way the believer becomes what he already is consists therefore in the constant appropriation of grace by faith, which also means, in the concrete, 'obedience,' which is henceforth possible. . . . 'Spirit' is the quintessence of the non-worldly, invisible, uncontrollable, eternal sphere . . . which becomes the controlling power for and in him who orients his life 'according to the Spirit.'³⁸ --Bultmann

Divinity in Jesus is not a different kind of divinity from that in us.³⁹ It isn't a difference in kind [between Jesus and the rest of humanity], and I think that is exactly what Christ is saying, 'Be ye perfect as I am perfect.'⁴⁰ When a man becomes a real Christian he is supposed to move over into that small, creative, sacrificial minority seized upon by visions of a better world and standing for them until they shall permeate mankind with their truth.⁴¹ --Fosdick

You have experienced His life and power flooding your own, changing it and transforming it, infusing power into it, turning your defeats into victories and liberating you from the power of sin.⁴² God in His infinite grace has imparted to us His own nature.⁴³ --Lloyd-Jones

The Church recognized itself [in the New Testament era and since then] to be a new eschatological humanity. . . . The eschatological hope was present fact, and the Church was vibrating . . . with the identical power which God had exerted in taking Christ out of the grave.⁴⁴ There is the spontaneously creative power of the experience of redemption, the sanctifying force of the divine justifying initiative.⁴⁵ --Stewart

In contrast to these statements of optimism in

relation to man's present possibility of actualization, we offer opinions from the other three theologians. As documented above, these three join the others in affirming the benefit of awareness of God's salvation.⁴⁶ Yet, they did not see the believer living in the same degree of freedom and victory as the four whose statements are quoted above.

We say too much if we try to deduce from the overcoming which has come to me in Jesus Christ that it has taken place in me, that I have to understand and conceive of myself as the man who has it behind him. For although that removing and destruction and putting to death has come to me it has not taken place in me. When I believe in Jesus Christ and see what has come to me in Him, I still find in myself my pride and fall. In this respect there is no sense in trying to imagine that my history coincides with that of Jesus Christ and that therefore sin and death have no further power over me. In relation to my being in Jesus Christ, I can and must maintain this, but better not in relation to myself. I have overcome in Him, but not in myself, not even remotely. It is a poor theology that grasps at equality with Jesus Christ--a perfectionism which will not accept any distinction between me and Him.⁴⁷ --Barth

A Christian person who experiences the moral striving as an inescapable datum of his own experience already knows, of course, that although basically he neither can nor wants to deny his responsibility for this striving, he is always one who fails, one who always falls short of his task, his responsibility and his real possibilities.⁴⁸ --Rahner

We have shown how faith determines and unites all elements of the personal life, how and why it is its integrating power. In doing so we have painted a picture of what faith can do. But we have not brought into this picture the forces of disintegration and disease which prevent faith from creating a fully integrated personal life, even in those who represent the

power of faith most conspicuously, the saints, the great mystics, the prophetic personalities. Man is integrated only fragmentarily and has elements of disintegration or disease in all dimensions of his being."² --Tillich

This difference of opinion relating to the potential result of preaching may be a significant one. This distinction encourages the statement of a hypothesis.

Colleges accepting a theology which holds that the Christian faith (and the preaching thereof) brings a relatively rich and present actualization to its followers might be more likely to give a greater priority to preaching and, therefore, to the teaching of preaching.

Conversely, a theology which states that acceptance of Christianity (as preached) affords either little existential difference in a believer's life (the opinion of, for example, Barth), or a change little better than could be experienced outside Christianity (for example, Rahner or Tillich), might see relatively less importance in Christian preaching.

But, further consideration quickly discloses the weakness of these hypotheses.

As already described, Barth's theology begins and ends with the subject of preaching.³⁰ While Rahner and Tillich may not have given such priority to preaching, both did see value in this means of helping persons in their search for truth and fulfillment.³¹

None of the seven theologians remained closeted in academia. Each felt compelled to move out into the world

to preach the truth.⁵² Each gave preaching a position of honor within his theology. It is, therefore, difficult, if not impossible, to hypothesize, based on a college's theology, which colleges would give greater priority to the teaching of preaching.

V. The Potential Effect of 'Objectivity'/'Subjectivity' on Student Spiritual Development

Leaving academic learning for a moment and returning to the spiritual development of students, both 'objective' and 'subjective' settings have theoretical advantages and disadvantages.

'Subjective' colleges help students in faith development through education that strongly encourages personal consideration of the important faith questions. As the instruction raises the major issues without offering immediate answers, the student must seek his own answers. The active, personal search promotes wholehearted commitment to the answers eventually discovered. The corresponding disadvantage to this style of teaching is the possibility that the student may, in the difficult search for personal answers, give up hope of finding answers that satisfy.

The disadvantage of 'objective' colleges is this: they may offer answers to questions individual students have not yet asked. The rote learning of another person's faith does not, in itself, change a person. Conversely, there is advantage in the 'objective'

teaching format. The offered theology may grasp the student and engender faith. Even if that does not occur, answers learned in theological college may assist the student in subsequent years; when faith struggles arise, the learned answers, already in mind, may stimulate faith.

VI. Hypotheses Relating to the Seven Individual Theologies

We turn once again to a consideration of theological features distinct to the seven theologians and how each of these features might affect the teaching of preaching in colleges where that theology predominates.

In contrast to the chapter which follows, we deal here with entirely hypothetical situations. No college exists where the theology and practice of any theologian exclusively controls the teaching of preaching.

Yet it proves helpful to continue our comparison of the seven theologians on this point. If the theology and practice of any one of them did control the teaching of preaching at a college, what effect might it have on teaching content and methodology?

We hypothesize these teaching settings based on key features within the seven theologies of preaching. Section VII of the last chapter listed specific strengths and weaknesses of each theological system. We will now consider how these strengths and weaknesses pass over into the teaching of preaching. In each case,

consideration is also given to one other significant feature which the theologian himself considered an inviolable distinctive in his theology. These essential points would significantly influence the teaching of preaching in colleges which teach similar theologies of preaching.

We consider the theologians in the order they appear on the objectivity/subjectivity consensus spectrum, moving from right to left.

A. D. MARTYN LLOYD-JONES

Strength of his preaching theology: Theological

certainty--the authority of preaching

Corresponding weakness: Rigidity (A fuller explanation

of each theologian's strengths and weaknesses

appears in chapter three, section VII.)

A further inviolable distinctive: Lloyd-Jones would

never have compromised his belief in an inspired,

inerrant Bible.⁵³

(Below, for Lloyd-Jones {and subsequently for the other six theologians}, is presented a chart which outlines the potential effect that his preaching theology might have on the teaching of preaching. In this and subsequent similar charts, the word "content" describes both the theological material presented in lectures on homiletics, and the material which the students are taught to present in their own sermons. The word "methodology" likewise describes both teaching

methodology employed by the lecturer who teaches preaching and the methodology suggested for student use in sermons. The chart information can best be read as follows: "_____ 's {The theologian's} thought on _____ {The strength/weakness, or the further distinctive, of his preaching theology} promotes a{n} _____ in teaching/preaching content {or teaching/preaching methodology}. For example, {from the first chart below} "Lloyd-Jones's thought on the certainty and authority of preaching promotes a solid adherence to a stated conservative confession of faith."

After each chart, a brief evaluation of teaching (and indirectly, preaching) in that style follows. The evaluatory comments do not necessarily reflect on the specific theologian's preaching, but, more likely, on those who follow his example. (Imitators often pick up not only the best possibilities in preaching practice, but also the worst.)

STRENGTH/ WEAKNESS	CONTENT	METHODOLOGY
L		
L Certainty and	Solid adherence	Teaching of and
O authority of	to a stated	students' use of
Y preaching/	conservative	specifically
D Rigidity	confession of	stated preach-
-	faith	ing methods
J FURTHER		
O DISTINCTIVE		
N Inspired, in-	Emphasis on be-	<u>Exposition</u> of
E errant Bible	lief in, and	the literally
S	literal inter-	interpreted text
	pretation of	
	the Bible text	

Evaluation: At its worst, teaching (preaching) in this style could become paternalism. At its best, it expresses a true concern that the students preach (and the congregation believes) truth.

B. JAMES STEWART

Strength: Pre-eminence of the positive--the possibility of inner wholeness

Weakness: Lack of attention given to social ethics

Further Distinctive: Stewart would never concede his belief in the literal historicity and eschatological significance of Jesus Christ's death and resurrection.⁵⁴

STRENGTH/ WEAKNESS	CONTENT	METHODOLOGY
ST T Possibility of E inner whole- W ness/inner A faith to the R exclusion of T ethical emphasis	Focus on the possible <u>benefits</u> of offering and heeding <u>positive</u> preaching	A teaching/preaching style that exudes vitality, as illustration of inner wholeness
FURTHER DISTINCTIVE		
Significance of the death and resurrection of Jesus Christ	Teaching/preaching that centers on Jesus Christ	Encouragement of excellence in preaching form--preaching worthy to bear its message

Evaluation: At its best, preaching, (teaching) in this style always presents its hearers with the goal of reaching a higher level of life (or level of preaching).

At its worst, this system's unreachable goal could become a cruel taskmaster, the carrot at the end of the stick, that drives one on, but never fully satisfies.

C. KARL BARTH

Strength: Proclamation of God's objective victory

Weakness: Belief that man could not subjectively participate in that victory.

Further Distinctive: Barth ruled out the possibility of natural revelation, stating that God has spoken his Word in three ways: *through Jesus Christ, Scripture, and proclamation.*⁵⁵

STRENGTH/ WEAKNESS

B

A Proclamation of
R God's objective
T victory/Man's
H inability to
participate

CONTENT

Announcement
of God's ac-
tion--past,
present, and
future

METHODOLOGY

Calm but
confident
retelling of the
truth; (teaching
in the indicative
mood)

FURTHER

DISTINCTIVE

Three means
of revelation

Exposition
of Scripture
and its
proclamation
of Jesus

Avoidance of anything
that detracts from
Jesus and Scrip-
ture--anything
remotely self-
centered or self
proclaiming

Evaluation: At its worst, teaching (preaching) in this style could become distant or impersonal. At its best, its presentation of God's adequate action comforts and encourages persons who feel their limitation.

D. RUDOLF BULTMANN

Strength: The urgency of choice in the present moment

Weakness: Neglect of the past (and future)

Further Distinctive: Bultmann firmly held that Biblical truth must be translated in order to be understood.

The Biblical message is essential; the passing

Biblical mindset must be stripped away.⁵⁶

STRENGTH/ WEAKNESS	CONTENT	METHODOLOGY
B U Urgency of L the present/ T Relative M irrelevance A of the past N N FURTHER DISTINCTIVE	Repeated call to commitment to Christ (in preach- ing) and to calling others to Christ (in teaching of preaching)	Speaking in the imper- ative mood
Need for 'demytholo- gization'	The need for an awareness of the Biblical message <u>and</u> the contem- porary mind	Continual search for 'translations' that describe truth for the changing world

Evaluation: At its worst, teaching (preaching) in this style could become a tiresome, unending nagging. At its best, it keeps personal commitment fresh and strong.

E. PAUL TILLICH

Strength: Awe before the Infinite God

Weakness: Inability to affirm truth describing God.

Further distinctive: Tillich felt that theology (and preaching) must address the questions contemporary man asks.⁵⁷

STRENGTH/ WEAKNESS	CONTENT	METHODOLOGY
T I L L I C H	Awe before God/'Agnosti- cism' concern- ing God's Being	Discovery and use of appropriate symbols to describe God
FURTHER DISTINCTIVE		
Theology and preaching which addresses current questions	A humanity centered approach	Empathetic par- ticipation in human experience --the preacher (teacher) sees himself as a fellow learner

Evaluation: At its worst, teaching (preaching) in this style could become so question-oriented that it fails to offer answers. At its best, it brings weak, finite man before the fully adequate, infinite God, engendering proper faith.

F. KARL RAHNER

Strength: Placement of preaching in the context of other church ministries (means of revelation)

Weakness: Low priority given to preaching

Further distinctive: Rahner believed firmly in universal revelation.⁵⁸

STRENGTH/ WEAKNESS	CONTENT	METHODOLOGY
R A H N E R	Placement of preaching in context/ low priority of preaching	View of preaching as the servant to (illuminator of) the Eucharist
		Lower profile for preaching in wor- ship service-- e.g., shorter time allotted

FURTHER
DISTINCTIVE

Universal revelation	Specific teaching to amplify the already- known, general truth	Speaking which teaches and en- courages, rather than convinces
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Evaluation: At its worst, teaching (preaching) in this style could give inadequate attention to preaching and its call to decision. At its best, it balances the verbal message with the visual sacrament, and with already existing 'intuitive' knowledge of God.

G. HARRY EMERSON FOSDICK

Strength: Beginning where people were and moving them to where they should be--in attitude and action

Weakness: No moving force strong enough to accomplish this goal

Further distinctive: The 'infinite value of persons' served as a foundational truth in Fosdick's theology. ☹☹

STRENGTH WEAKNESS	CONTENT	METHODOLOGY
F O Starting point S and goal of D preaching/Mov- I ing force C [lack of] K	Knowledge and use of human psychology	Speaking which offers insight which helps meet specific personal and social needs --knowledge of which is gained through personal contact with peo- ple, e.g., in counselling

FURTHER

DISTINCTIVE

Infinite value
of persons

Positive message
which encourages

Development of
already existing
potential--Use
of 'motives' in
an effort to
bring out the
good in people

Evaluation: At its worst, teaching (preaching) in this style becomes a non-critical optimism. At its best, it affirms the good in persons, and encourages them toward the development of their potential.

CHAPTER FIVE

ANALYSIS OF THE SURVEY DATA

We now turn to the surveys which give a picture of the teaching of preaching in Great Britain today. This chapter compares a variety of answers to several key survey questions.¹ It analyzes the collected information from several perspectives.

I. Overall Survey Response

The chapter begins by offering a composite summary² of all answers to these key questions. This summary serves two purposes. First, it introduces the survey questions and gives opportunity for preliminary comment both on the questions themselves and general response to them. Second, the overall response to a question serves as one point of comparison with the responses of various subgroups within the total set. (Appendix three's summary of the composite responses simplifies this comparison.)

One question (no. 8 on the survey) asked the lecturers to rank, in order of importance, six potential goals in teaching preaching. The lecturers placed "1" beside the goal they consider most important, "2" beside the next most important, and so on down to "6" beside the least important. The goals offered on the survey parallel the six aspects of preaching discussed in chapters two and three: content, setting, purpose, communication factors, source, and the preacher himself.

The average of all responses to each component of this

question was as follows:

Table 1

- 2.3 to help students see God as the ultimate source of preaching³
- 2.4 to help students understand the purpose of preaching
- 3.5 to help students develop a theology which provides content for preaching
- 3.6 to help students develop communications skills
- 4.6 to help students develop Christian maturity
- 4.7 to help students understand the world in which they serve

One readily noticeable characteristic of the information in table 1 is that the responses divide the six potential goals into three pairs. "Source" and "purpose" receive highest priority from the lecturers seen as a whole. "Content" and "communication factors" constitute the second pair, while "setting" ("the world in which preachers serve") and "the preacher as a person" ("helping students develop Christian maturity") receive the least priority of the six.

Various individual lecturers gave every possible ranking to each of the six potential goals. But, in almost all groupings of lecturers to be considered below, the same pairing and the order of the three pairs recurs. The order is frequently reversed within each pair, but, almost invariably, the three pairs (as units) reappear in the sequence seen in table 1.

A second foundational survey question (no. 6) asked each lecturer to state the number of hours his institution's pre-ordination program devotes specifically to preaching. Unfortunately, the lecturers answered this

question in terms of different time frames. I intended that lecturers give one number indicating the quantity of hours over the entire course. Approximately twenty percent, however, answered with the number of hours per year or per week. In order to standardize these responses for purposes of comparison, I estimated the totals in this way: where the question was answered in terms of hours per year, I assumed a three year course. Where the question was answered in terms of hours per week, I assumed a twenty-five weeks per year schedule (allowing five weeks for examinations at the end of a three term year).

In my comparison of answers to this question, I chose to use the median figure for each group of responses, rather than the mean. I did this, first, to compensate partially for the possibility of error in the estimates (as described in the preceding paragraph).⁴ Also, the median gives a more accurate comparison in situations, such as this question offers, where a few extreme figures would inordinately influence averages. (Responses to this question ranged from two to four hundred thirteen.)

Using the median as the method of locating the norm, the typical number of hours devoted to preaching in a pre-ordination program is forty. This represents just less than an hour per week for two academic years.

We turn now to questions relating more specifically

to the content of teaching (learning) in education for preaching. The foundational question here (no. 10) asked instructors to list the five most important concepts they present in their lectures.

(In preparing the survey, I purposely left many questions {as I did with this one} open-ended. By this method, I would receive information both more accurate and complete than I might receive from closed questions.⁵ As I studied the responses to open questions, I looked for common thoughts within the lecturers' unique responses. These common thoughts enabled me to code the responses for the purposes of classification and comparison.⁶)

The following table presents the codes under which I gathered the responses to this question and the percentage of lecturers who gave a response which fell into each category. (Because each lecturer {as requested} mentioned several points within his answer to this question, the percentages total far over one hundred percent.)

Table 2

Lecture content relating to:

the Bible	69.8%
the congregation receiving a sermon	66.0%
the construction of a sermon	66.0%
communication skills	64.2%
the preacher's personal spiritual life	37.7%
the purpose of preaching	34.0%
the theological content of preaching	26.4%
prayer	15.1%
the person of Jesus Christ	15.1%
breadth of preaching content	11.3%
the work of the Holy Spirit	11.3%
"power"	11.3% ⁷

Other questions relating to content in the teaching of preaching include one (no. 7) which asked the lecturers for a "quick (twenty-five words or less) definition of preaching." In examining these definitions, I looked for two different features.

First, I noted the key verb(s) in each definition. (In cases where a noun stood in the place of a verb, I included the thought of the noun's cognate verb in my reckoning. For example, I considered a definition to include the concept of "proclaiming," if either the verb itself, or the noun, "proclamation," appeared in the response.) The verbs in the definitions indicate each lecturer's view of the purpose or function of preaching.

I found I could group the verbs into four categories:

Table 3

Communication - verbs focussing on delivery and reception of a message	57.7%
Proclamation - verbs focussing on authoritative delivery of a message	53.8%
Interpretation - verbs focussing on the exposition or explanation of Bible content	25%
Modification - verbs focussing on a <u>change</u>	

sought within the hearers 21.2%⁸

(Again, because some lecturers included, in their definitions, multiple verbs that fell into different categories, the figures total over one hundred percent.)

Secondly, I looked, within the preaching definitions, for nouns which described a lecturer's view of preaching content: the message to be communicated, proclaimed, etc. These nouns fell into the following categories:

Table 4

Biblical content	42.3%
A theological construct	40.4%
God's Word	38.4%
God - some member of the Trinity	32.7% ⁹

Two supplementary questions filled in further data on course (preaching) content. The first of these (no. 9) was worded as follows: "In order to preach faithfully, the preacher must be true to _____."

The lecturers' completions of that sentence indicate key standards by which they evaluate preaching content. One must assume that a lecturer would teach his students to evaluate their sermons by standards similar to his own.

The responses to this question are categorized as follows:

Table 5

The Bible	73.5%
Himself	49.0%
God	38.8%
The congregation	34.7%
A theological construct (the gospel, truth)	20.4%
Tradition, the Church	12.2%
The preacher's calling	10.2%
The world	6.1% ¹⁰

Another question (no. 12) asked the lecturers to name one important principle they wish students to remember as they handle Scripture texts in sermon preparation. Again, one would assume that lecturers would inculcate their own hermeneutical principles. The principles stated?

Table 6

Say what the text says - includes responses which mentioned the need for exegesis or finding the original meaning of a text	46.2%
Keep the text in context	21.2%
Remember the Bible is God's Word	15.4%
Find the text's relevance to today	15.4%
Interact personally with the text	5.7%
Compare the text with other Scripture passages	3.8% ¹¹

Another set of questions focussed on methodologies of teaching. The most straightforward of these asked lecturers what work they required from their preaching students (no. 14).

(I prepared the survey on the basis of the inaccurate assumption that, in the process of teaching preaching, all lecturers actually lecture on the subject. If this assumption had been correct, then differences in methodology would appear, only secondarily in lecturer activity, and, primarily, in required student response. A few lecturers, however, objected to the word "lecture"

used in survey question ten {considered above}. These and others who indicated their preference for a "seminar" structure, rather than a traditional lecture approach, are indicated below.)

Table 7

Sermons preached in a classroom setting
70.0%

Written sermons 38.9%

Sermons preached in a parish setting
35.2% (This figure does not include all who use field education as a component of learning to preach. {See below for a further discussion of field education.} I here include only those who mentioned parish preaching in response to survey question 14, thus indicating that parish preaching serves as an integral part of the preaching course and not merely a second aspect of student experience.)

Examinations 25.9%

Sermon outlines 20.4%

Sermons preached in a "chapel" setting
(sermons preached not in a classroom setting, but in a worship service with various members of the academic community participating)
16.7%

Essays (non-sermonic, non-examination writing assignments) 16.7%

Participation in preaching seminars
(Faculty-student joint learning experiences)
13.0%

Other exercises (non-sermonic, written or spoken projects) 7.4%

Sermon components (e.g., written sermon introductions or conclusions) 7.4%

Book critiques 3.7%

Another question investigated the role of field education (no. 15). "What role does supervised work in a parish setting play in your college's education for preaching?" The responses to this question fell into three categories:

Table 8

Colleges with an organized plan of field education 63.0%

Colleges whose students participate in no extended parish assignment, but whose preaching in a parish context is evaluated by lecturers or parish ministers 20.4%

Colleges with no supervised parish preaching 16.7%

Survey question 13.a. inquired about the use of required textbooks. Just over half (52.7%) indicated that they require all students to read one or more textbooks.

Question 13.b. asked for a list of books on preaching that lecturers recommend to students. I suggested that lecturers merely send a copy of the preaching bibliography they give to students. Some sent lengthy bibliographies; others listed, on the survey itself, only a small number of books. (16.4% indicated that they neither require nor recommend any specific books. A complete bibliography of recommended books appears in appendix four.)

One simple method of comparing these recommended books is by their date of first publication. The overall median date of publication for recommended (or required) books is 1974. (Again, I employ the median, rather than the mean, in order to prevent the use of a few very old books from unduly affecting the statistics.)

Another survey question (no. 11) asked the lecturers to list theologians or communicators who had most influenced their thinking on preaching. (Appendix five lists the persons lecturers named in response to this

question.) The great number of names given in response to this question precluded an in-depth study of each one. A more practical analysis involved the location and comparison of the birth dates of the persons who had exerted influence on the lecturers. (Again, and for similar reasons, I chose to use the median figures rather than the averages.) The median date of birth for persons whom the lecturers feel have most influenced their thought on preaching is 1898.

Two more questions deal with the relationship between preparation for preaching and other aspects of education which are not specifically planned for that purpose.

I asked these questions with two purposes in mind. First, I wanted to know if there was, in fact, interaction occurring between education specifically directed toward preaching and other education (either in other theological subjects or the arts and sciences). Secondly, I sought to discover the preaching instructors' attitudes toward these other aspects of their students' education.

The first of these two questions (16.a.) asked, "In current practice, how do you see the other divisions (Old Testament, New Testament, Divinity, Church History, etc.) in your college supporting your task of preparing preachers for the church?" The codes I used to classify responses to this question and the percentages that fall within each code are as follows:

Table 9

Direct interaction currently exists between education for preaching and other theological education 15.1%

No direct interaction between the theological divisions, yet the preaching lecturer specifically mentioned the fact that other divisions join him in the task of preparing students for their preaching vocation 11.3%

No direct interaction between the theological divisions, but the preaching lecturer stated his wish for greater integration 17.0%

The other divisions only indirectly support education for preaching (all others not already counted in the first three percentage figures) 56.7%

Those colleges where there is at least a strong openness to (a greater) integration of theological education, particularly as it relates to preaching (a total of the first three categories for this question) 43.4%

Question 16.b. asked, more broadly, "If applicable, how do you see the university arts and sciences courses supporting your task?" I thought the "if applicable" phrase would prevent those outside a university setting from responding to this question. In actual fact, a large number outside that setting indicated the benefit of education in the arts and sciences. This increased the value of responses to this question, by allowing me to compare those who saw particular value in a broader education with those who did not mention an interest in students' background in the arts and sciences.

Overall, the responses was as follows:

Table 10

Education in the arts and sciences provides a useful preparation for the preaching ministry 39.6%

Either a reply indicating that there is little value in education in the arts and sciences, or no reply at all (at least hinting at a negative answer) 58.5%

The arts and sciences contribute nothing to education for preaching, and such education, in fact, hinders the effectiveness of a preacher 1.9%

II. 'Objective'/'Subjective' Lecturer Subgroup Responses

Three other questions, mentioned in chapter one, do not add directly to our knowledge of the teaching of preaching in Great Britain. Contrasting responses to these questions do, however, create several subgroupings of the lecturers who responded to the survey. Members of a subgroup share a common trait which distinguishes them from the other lecturers. By comparing the composite responses of contrasting subgroups, this study offers an understanding of the differences (and similarities) among various types of lecturers, and, more broadly, types of theological colleges.

Survey question seventeen enables one such subgrouping.¹² It asked the lecturers to choose a preacher-theologian with whose theology of preaching they most identify. This question presented seven names, from which they were to select one. The persons listed on the survey were the same ones whose theologies of preaching are presented in chapter two. Six of the lecturers did not respond to this question. Forty-nine did name the

theologian(s) with whom they identify.

A list of the seven theologians and the number of lecturers who chose each is as follows:

Table 11

(Five lecturers selected two of the seven theologians. In such cases, I have counted that lecturer as half for each of two theologians.)

Martyn Lloyd-Jones	19
James Stewart	10
Karl Rahner	7
Paul Tillich	6
Karl Barth	3.5
Rudolf Bultmann	2
Harry Emerson Fosdick	1.5
Other or no reply	6

The responses to this question offer two subgroupings of lecturers. We can divide the lecturers into seven groups based on which of the seven theologians they selected. And, based on that division, we can consider a broader grouping of lecturers, based on the 'objective'/'subjective' distinction described in chapter four. That chapter divides the theologians into two groups: Lloyd-Jones, Stewart, Barth, and Bultmann as 'objective' theologians and Tillich, Rahner, and Fosdick as 'subjective'. That chapter hypothesizes differences in the manner in which preaching is taught by lecturers (or in colleges) who hold 'objective' or, conversely, 'subjective' theology. By dividing the lecturers into these two broad groups, and comparing the composite survey results of the two groups, we can discover the validity of those hypotheses.

I first present the survey data, and, second, draw

conclusions based on that data.

Table 12

Survey question 8--Ranking of potential goals:

Objective		Subjective
2.0	God as source	2.4
2.6	Purpose	2.0
3.5	Theology	3.4
3.8	Communication skills	3.9
4.5	Preacher's maturity	5.0
4.8	Contemporary world	4.3

Table 13

Survey question 6--Hours given to teaching preaching:

Objective	Subjective
40	39.5

Table 14

Survey question 10--Lecture content relating to:

Objective		Subjective
79.7%	The Bible	55.5%
65.2%	The congregation	55.5%
69.6%	Sermon construction	51.9%
59.4%	Communication skills	77.8%
37.7%	Preacher's spiritual life	29.6%
29.0%	Purpose	51.9%
29.0%	Theological content	22.2%
17.4%	Prayer	14.8%
14.5%	Jesus Christ	22.2%
11.6%	Breadth of preaching	14.8%
17.4%	The Holy Spirit	0.0%
14.5%	"Power"	7.4%

Table 15

Survey question 7--Definition of preaching (Verbs-Purpose):

Objective		Subjective
60.9%	Communication	51.9%
56.5%	Proclamation	48.1%
29.0%	Interpretation	14.8%
14.5%	Modification	29.6%

Table 16

Survey question 7--Definition of preaching
(Nouns-Content):

Objective		Subjective
52.2%	Biblical content	22.2%
46.4%	Theological construct	29.6%
42.0%	God's Word	33.3%
29.0%	God	44.4%

Table 17

Survey question 9--Preaching must be true to:

Objective		Subjective
81.5%	The Bible	52.0%
46.2%	The preacher	52.0%
36.9%	God	40.0%
36.9%	The congregation	32.0%
18.5%	A theological construct	32.0%
0.0%	Tradition, the Church	40.0%
15.4%	The preacher's calling	0.0%
4.6%	The world	4.0%

Table 18

Survey question 12--Hermeneutical principles:

Objective		Subjective
47.8%	Say what the text says	48.1%
30.4%	Keep the text in context	3.7%
20.3%	Remember it's God's Word	0.0%
14.4%	Find its relevance	22.2%

Table 19

Survey question 14--Work required of students:

Objective		Subjective
75.4%	Classroom sermons	55.2%
44.9%	Written sermons	24.1%
27.5%	Parish sermons	48.1%
31.9%	Examinations	20.7%
29.0%	Sermon outlines	0.0%
14.5%	Chapel sermons	27.6%
18.8%	Essays	7.2%
5.8%	Seminars	20.7%
2.9%	Other exercises	20.7%
11.6%	Sermon components	0.0%
5.8%	Book critiques	0.0%

Table 20

Survey question 15--Role of field education:

Objective		Subjective
53.6%	Organized plan	79.3%
	Supervised preaching	
	but no extended	
20.3%	placement	20.7%
26.1%	No organized plan	0.0%

Table 21

Survey question 13.a.--Use of required textbooks:

Objective	Subjective
62.3%	44.8%

Table 22

Survey question 13.b.--Date of publication of recommended books:

Objective	Subjective
1972	1977

Table 23

Survey question 11--Date of birth of persons exerting great influence over lecturers:

Objective	Subjective
1898	1903

Table 24

Survey question 16.a.--Interaction with other theological disciplines:

Objective		Subjective
8.7%	Direct involvement	29.6%
14.5%	Preaching vocation	14.8%
17.4%	Wish for greater integration	7.4%
59.4%	Only indirect involvement	48.1%
40.6	At least an openness	51.8%
	to integration	

Table 25

Survey question 16.b.--Relevance of arts and sciences:

Objective		Subjective
65.2%	Irrelevant or no answer	52.0%
31.9%	Useful	48.0%
2.9%	Harmful	0.0%

As stated above, chapter four proposes hypothetical differences in the teaching of preaching between 'objective' and 'subjective' lecturers. (See above, pages 164-66.)

The first set of these hypotheses deal with the content of teaching.

'Objective' theologies tend to view statements of theological truth in terms of permanence. Therefore, lecturers of preaching in 'objective' colleges are likely to see both theological statements and principles of preaching practice as equally unchanging. They more readily inculcate specific homiletical concepts. These lecturers are also more likely to venerate preaching models from the past.

'Subjective' theologies see statements of theological truth as flexible. Although any period's statements may be relevant for people of that time, those statements, as times change, require revision. Following these lines, the teaching of preaching in 'subjective' colleges should be more open to innovation. Seeing the potential change in mindset from generation to generation, these lecturers are more likely to see the need to continually contemporize preaching content and methodology in their teaching.

The information gleaned from the survey indicates at least partial support for those hypotheses.¹³ The survey results speak to the stability of 'objective' preaching content (and, conversely, the flexibility of 'subjective' preaching content) more strongly than to principles of preaching methodology. The relationship, in terms of stability (or flexibility), between preaching content and methodology may not be as strong as the hypothesis states. Yet the evidence does not indicate that 'objective' lecturers are particularly eager to

change their content or their method.

Are 'objective' lecturers "more likely to venerate preaching models from the past?" The median dates from questions eleven and thirteen (tables 22 and 23) do not contradict this hypothesis and, in fact, offer it some support. In relation to both questions, the difference in median dates between 'objective' and 'subjective' is only five years. This number appears relatively small. Yet, the fact that these are median figures (a statistical method more accurate than the mean) may make what appears to be a minor difference a meaningful one.¹⁴

The following facts highlight this potential difference between 'objective' and 'subjective' teaching. Regarding book publication dates, seventy-one percent of the median dates for 'objective' lecturers come before the 1977 median of the 'subjective' lecturers. Also, in relation to the birth dates of the "influencing persons," seventy-eight percent of the median dates for 'objective' lecturers come before the 1903 median date of the 'subjective' lecturers.

An observation relating to individual responses to question eleven shows further evidence that 'objective' lecturers may venerate earlier models. Survey responses list persons born between 1500 and 1850 sixteen times. Of those sixteen, fourteen and one-half appear on the 'objective' side; only one and a half appear on the 'subjective'. (One respondent chose both Stewart and

Fosdick as theologians with whom he identifies, thus his answers are counted half as 'objective' and half 'subjective'.) If the mention of persons born between 1500 and 1850 were proportional, 'objective' lecturers would have mentioned only eleven such persons, that is, seventy percent of the sixteen occurrences, rather than the actual ninety percent.

'Objective' lecturers' Bible-related responses to several survey questions also demonstrate their conservative (i.e., less open to change in preaching content) tendencies. For example, the fact that 'objective' lecturers are more than twice as likely to see Biblical material as the content of preaching (table 16) speaks to the stable nature of their teaching content.

'Objective' responses to questions nine and twelve also document this tendency. Over eighty percent of the 'objective' lecturers stated that faithful preaching must be true to the Bible, while only fifty-two percent of the 'subjective' lecturers made that statement (table 17). In answer to a question asking the lecturers to state their primary hermeneutical principle (table 18), twenty percent of the 'objective' lecturers (compared to none of the 'subjective') made the stronger statement: "The Bible is God's Word" (table 18). This evidence points toward a relatively simple, static view of Scripture, and, following that, of preaching content.

'Subjective' lecturers give the Bible relatively

less attention as a standard for sermon evaluation (table 17). This, as well as lower percentages (in comparison to 'objective' teaching) on other Bible-related questions (those mentioned in the last paragraph and others detailed in tables 14 and 15) may indicate a greater 'subjective' willingness to update the preaching message.

Other survey questions indicate that 'subjective' lecturers' preaching content appears more attuned to the receiving end of preaching. Their 'objective' counterparts often give more attention to the other side of the pulpit. Differences in response to question ten (table 14) corroborate this summary. The 'objective' lecturers give greater priority (than 'subjective' lecturers) to "sermon construction" and "the preacher's spiritual life." 'Subjective' lecturers, on the same question, give greater priority to "communication skills" and "purpose," both factors requiring a consideration of the recipients of preaching.

The 'subjective' lecturers' greater attention to the purpose of preaching is crucial. (See also survey question eight, table 12.) Although the 'subjective' lecturers consider the question "What does one preach?" significant, they view the question "Why does one preach?" as more important. The latter question looks to those who hear preaching and its intended effect on them. Thus, 'subjective' lecturers, while wanting students to preach God's message faithfully (tables 12 and 14), also, to a greater degree, stress the need to adapt

presentation of the message (and the message itself) so that it communicates to hearers.

While the 'why' of preaching is important to 'objective' lecturers, the survey indicates that, for them, the 'what' is more important. (In addition to evidence mentioned above, see table 12 where "God as source" takes priority over "purpose.") As documented above, 'objective' lecturers think it critical to preach the Bible, which they believe has been received from God. Apparently, they trust that preaching the received message will achieve the effect they desire. Conversely, 'subjective' teaching judges the value or validity of preaching, not by its 'givenness', but by the results it produces.¹³

Thus, the survey gives general support to the quoted 'objective'/'subjective' hypotheses. But we cannot continue without mentioning points where the survey apparently contradicts those hypotheses. For example, in response to question ten (table 14), more 'objective' (than 'subjective') lecturers said that they give attention in their lectures to "the congregation." And on question seven (table 15), the 'objective' lecturers mentioned "communication" as a purpose of preaching more often than the 'subjective' lecturers. (On that question, 'objective' lecturers more frequently mentioned "proclamation," as might be expected, but not overwhelmingly so.) Also, on question eight (table 12), 'subjective' lecturers give slightly less priority to

"communication skills," than do their 'objective' counterparts, while the hypotheses predict that 'subjective' lecturers would give greater priority to these skills.

Chapter Four goes on to hypothesize other differences in the teaching of preaching between 'objective' and 'subjective' settings. It points out potential attitude differences between the two types of lecturers. The 'objective' lecturer would be expected to view himself as an 'authority', offering reliable instruction to which his students should conform. Conversely, the 'subjective' lecturer would view himself as a 'guide', one seeking, along with his students, for the best methods of presenting God's message to an ever changing world. The latter would never proclaim one best preaching style for all times and all preachers. Rather, he would help each student to use individual abilities to best advantage in reaching his congregation. (For a fuller statement of these hypotheses, see page 165.)

Again, the survey offers support for these hypotheses. Consider the following comparisons between 'objective' and 'subjective' responses.

Students learning to preach at 'objective' colleges are more likely to preach their first sermons in 'contrived' settings. Survey responses (question 14, table 19) tell us that a greater percentage of 'objective' lecturers require their students to preach in an artificial classroom setting. Similarly, 'objective'

lecturers more frequently ask their students to prepare written sermons, isolated from any actual preaching event. These 'sterile' preaching assignments, divorced from the test of 'live' hearers, give opportunity for the lecturer to evaluate student preaching, not by its relevance to, or effect on, a congregation, but by comparison to a stated method of preaching (probably the lecturer's method). The relationship between contrived preaching settings and a more authoritarian teaching style is not a necessary one, yet the parallel appears likely.

The varying level of examination use adds some intriguing possibilities. Fourteen colleges employ examinations as part of education for preaching. (See question 14, table 19.) Four of these institutions are Scottish universities. The use of examinations in that setting is not unusual. Outside the university setting, the use of this method (in learning what many, particularly among theologically conservative educators, see as a vocational task,¹⁶ rather than an academic subject) merits special attention. Of the ten non-university settings which use examinations, nine are 'objective'; only one is 'subjective'. The percentage on the 'objective' side is higher than the proportion of those colleges in the whole. Of the nine non-university 'objective' lecturers who employ exams, four specifically stated that the exams covered "homiletics"--a term usually associated with the practice of preaching rather

than its content.¹⁷ For example, one said, "I give a set of lectures on Homilitics. They [students] write exams on these." It is highly possible that 'objective' lecturers, like this one, feel the need to test their students' knowledge of a preaching method.

'Objective' lecturers are more likely to require reading of set textbooks. (See question 13.a., table 21.) This desire for uniformity in reading suggests a more directive teaching approach.

In contrast, 'subjective' lecturers are more likely to use a seminar approach to teaching. (See question 14, table 19.) Although only a minority of the 'subjective' lecturers employ this method, their willingness to do so indicates a degree of humility, or, at least, tolerance, within these lecturers. Such a lecturer joins his students, as they seek to develop their knowledge of preaching.

'Objective' lecturers tend to keep their teaching focus within the classroom, where they have greater knowledge and exert greater control. 'Subjective' lecturers are more prone to lead students to the world beyond the classroom. In relation to question eight on the survey (table 12), 'objective' lecturers give priority to the "student's spiritual maturity" over knowledge of the "contemporary world." The 'subjective' lecturers reverse this order. Similarly, 'objective' lecturers were less likely to integrate education in preaching with other areas of learning, either within the

field of theology, or the broader arts and sciences.

(See questions 16.a. and b., tables 24 and 25).

One also might question why a smaller percentage of 'objective' colleges employ an organized plan of field education (question 15, table 20). A lack of available parish settings may explain this. Or, it is possible (although the survey evidence does not speak to this) that 'objective' lecturers may not see as great a need for student preaching experiences outside the classroom. If this is the actual rationale, then, it would also support the hypothesis that 'objective' lecturers tend to see themselves as 'authorities'.

The survey results generally support chapter four's hypotheses. Preaching lecturers whose theology is 'objective' do employ methods and offer content which predictably differs from lecturers whose theology is 'subjective'. Survey responses demonstrate such differences. But the evidence thus far presented not only provides information; it raises further questions.

Some of the survey statistics contradict the hypotheses. On other data lines,¹⁸ where differences between 'objective' and 'subjective' lecturers might be expected, little apparent distinction between the two types occurs. In other cases, a difference exists, but the contrast between the two is opposite of what might be expected. (See above, p. 203-04.)

In addition, even where differences follow the expected pattern, one must ask whether the

'objective'/'subjective' distinction causes, or merely reflects, the statistical differences. Might not denominational factors partially control the teaching of preaching? Also, differences in educational philosophy between university settings and independent theological colleges could play a large role in determining instructional content and methods.

Again, the 'objective'/'subjective' distinction does not allow for differences within either of the two categories. For example, though Karl Rahner and Paul Tillich fell close to each other on chapter four's 'objective'/'subjective' composite continuum, chapter three pointed out disagreements between their theologies. Could there not be equally important differences between a Rahnerian and a Tillichian style teaching of preaching?

In order to understand more precisely the variations in homiletical instruction, we need to consider these questions.

III. Theological Subgroup Responses

A more accurate presentation of the survey data comes when we divide the lecturers into seven groups whose membership is determined by the lecturers' selection of the preacher/theologian with whom they identify. This enables a direct comparison of the composite responses within each of those subgroups. Unfortunately, the small number of lecturers who chose three of the theologians does not lend itself well to a

complete statistical comparison. The theologies of Barth, Bultmann, and Fosdick each claim less than four lecturers. The small membership in those three subgroups gives their statistics less reliability.

This does, however, leave four other subgroups with larger memberships. It is ideal that, of the four remaining theologians, Lloyd-Jones, Stewart, Tillich, and Rahner, two are from the 'objective' group, and two from the 'subjective'. Comparing the survey responses from the four subgroups may help answer questions the 'objective'/'subjective' comparison left unanswered.

Again, we offer tables which display a comparison of responses before discussing their implications. (The abbreviations are identical with those of earlier chapters: LJ=Lloyd-Jones, JS=Stewart, PT=Tillich, KR=Rahner.)

Table 26

Survey question 8--Ranking of potential goals:

LJ	JS	KR	PT	
1.8	2.6	2.0	2.4	God as source
2.8	1.9	2.4	2.0	Purpose
3.4	3.9	4.2	2.3	Theology
3.5	4.0	4.0	4.5	Communication skills
4.6	4.2	4.2	5.5	Preacher's maturity
5.1	4.5	4.2	4.4	Contemporary world

Table 27

Survey question 6--Hours given to teaching preaching:

LJ	JS	KR	PT
75	25	75	40

Table 28

Survey question 10--Lecture content relating to:

LJ	JS	KR	PT	
89.5%	75%	42.9%	60%	The Bible
55.3%	65%	71.4%	40%	The congregation
71.1%	80%	57.1%	40%	Sermon
				construction
52.6%	85%	85.7%	60%	Communication
				skills
39.5%	45%	42.9%	20%	Preacher's
				spiritual life
26.3%	20%	57.1%	60%	Purpose
21.1%	45%	0.0%	60%	Theological
				content
21.1%	20%	0.0%	20%	Prayer
23.7%	5%	28.6%	0%	Jesus Christ
2.6%	15%	0.0%	40%	Breadth of
				preaching
23.7%	5%	0.0%	0%	The Holy Spirit
23.7%	5%	14.3%	0%	"Power"

Table 29Survey question 7--Definition of preaching
(Verbs-purpose):

LJ	JS	KR	PT	
57.9%	55%	57.1%	60%	Communication
55.3%	60%	28.6%	60%	Proclamation
28.9%	20%	28.6%	0%	Interpretation
10.5%	10%	28.6%	20%	Modification

Table 30Survey question 7--Definition of preaching
(Nouns-content):

LJ	JS	KR	PT	
63.2%	45%	42.3%	0%	Biblical content
47.3%	50%	28.6%	20%	Theological
				construct
36.8%	40%	28.6%	40%	God's Word
28.9%	15%	28.6%	60%	God

Table 31

Survey question 9--Preaching must be true to:

LJ	JS	KR	PT	
91.7%	75%	50%	40%	The Bible
25.0%	70%	66.7%	40%	The preacher
44.4%	30%	50%	20%	God
33.3%	40%	33.3%	40%	The congregation
8.3%	35%	0.0%	60%	Theological construct
0.0%	0%	66.7%	20%	Tradition
13.9%	15%	0.0%	0%	Preacher's calling
0.0%	15%	0.0%	0%	The world

Table 32

Survey question 12--Hermeneutical principles:

LJ	JS	KR	PT	
36.9%	60%	66.7%	33.3%	Say what text says
28.9%	45%	0.0%	0.0%	Keep in context
34.2%	5%	0.0%	0.0%	It's God's Word
5.3%	20%	0.0%	33.3%	Relevance

Table 33

Survey question 14--Work required of students:

LJ	JS	KR	PT	
81.6%	85%	85.7%	33.3%	Classroom sermons
36.8%	75%	0.0%	33.3%	Written sermons
26.3%	20%	57.1%	16.7%	Parish sermons
42.1%	20%	0.0%	50.0%	Examinations
23.7%	40%	0.0%	0.0%	Sermon outlines
21.1%	0%	28.6%	33.3%	Chapel sermons
13.2%	20%	14.3%	16.7%	Essays
5.3%	20%	28.6%	16.7%	Seminars
0.0%	10%	42.9%	0.0%	Other exercises
5.3%	10%	0.0%	0.0%	Sermon pieces
10.6%	0%	0.0%	0.0%	Book critiques

Table 34

Survey question 15--Role of field education:

LJ	JS	KR	PT	
60.5%	35%	85.7%	66.7%	Organized plan
5.3%	40%	14.3%	33.3%	Supervised preaching
28.9%	25%	0.0%	0.0%	No formal plan

Table 35

Survey question 13.a.--Use of required textbooks:

LJ	JS	KR	PT
76.3%	25%	28.6%	50%

Table 36

Survey question 13.b.--Date of publication of recommended books:

LJ	JS	KR	PT
1972	1965	1980	1963

Table 37

Survey question 11--Date of birth of persons exerting great influence over lecturers:

LJ	JS	KR	PT
1899	1898	1904	1889

Table 38

Survey question 16.a.--Interaction with other theological disciplines:

LJ	JS	KR	PT	
5.3%	0%	42.9%	20%	Direct involvement
21.1%	10%	14.3%	20%	Preaching vocation
10.5%	30%	0.0%	20%	Wish for greater interaction
36.9%	40%	57.2%	60%	At least an openness to integration

Table 39

Survey question 16.b.--Relevance of arts and sciences:

LJ	JS	KR	PT	
73.7%	50%	66.7%	40%	Irrelevant or N/A
23.7%	45%	33.3%	60%	Useful
2.6%	5%	0.0%	0%	Harmful

A. Individual Theological Subgroups

Before considering comparisons based on the 'objective'/'subjective' distinction, we examine again chapter four's pictures of the teaching of preaching in

settings where the theology of one of the seven preacher/theologians dominates (to the exclusion of the others). (See p. 175-82.) A comparison of those hypothetical statements with the actual teaching of preaching at colleges where the preaching lecturer identifies closely with one of those theologians proves interesting, although not conclusive.

The survey responses frequently concur with the hypotheses of how a theologian's system (if taken exclusively) would affect the teaching of preaching. Two facts help explain discrepancies between the hypotheses and actual fact. First, as chapter four states, no ideal setting exists where the thinking of any one theologian, to the exclusion of all others, predominates. For example, even colleges whose preaching lecturers identify with Lloyd-Jones have been influenced by the thought of Stewart, Barth, and many others. And, second, the survey was not designed to test the hypotheses stated in the last section of chapter four. The survey questions sought to discover and potentially explain general similarities and differences in the teaching of preaching in various settings, not to document specific theological or methodological characteristics in those settings.

Yet, I feel it worthwhile to offer the survey data's limited verification of those hypotheses. Because of the small number of lecturers who chose Barth, Bultmann, and Fosdick, I limit my discussion to Lloyd-Jones, Stewart, Tillich, and Rahner.

This comparison takes into account both the theologian-by-theologian survey data (presented in tables 26-39) and also individual survey responses. The latter helps provide information relating to more specific questions.

1. D. MARTYN LLOYD-JONES

Chapter four hypothesizes four characteristics of a Lloyd-Jonesian teaching of preaching (and, more simply, a Lloyd-Jonesian preaching).

a. "Solid adherence to a stated conservative confession of faith."

The survey asked many questions that were theologically oriented. Unfortunately, the space allotted for responses did not allow for great development of thought. Quoted out of the context of a survey as a whole, many one line responses could express the thinking of a wide range of theologies. If, however, one can imagine a lecturer who identifies himself with Lloyd-Jones (See chapter one's summary of his thought.) making statements like: "Preaching must include special emphasis upon the redemptive work of the Lord Jesus Christ," or "It [the Bible] focusses on Christ as our Saviour," they certainly could well exemplify a typical conservative confession of faith.

The survey data shows that almost ninety percent of the 'Lloyd-Jones lecturers' (a percentage dramatically higher than that of other theological groupings) include, in their lectures, major points relating to Scripture

content and interpretation (table 28). Such an emphasis on the Bible text (as the 'inspired Word of God'; see below) is a primary tenet of the conservative confession of faith. Similarly, note the fact that 'Lloyd-Jones lecturers' give higher priority (than lecturers identifying with the other three theologians) to "helping students see God as the ultimate source of preaching" (table 26). This belief in the revealed nature of preached truth contributes to a conservative, unchanging theological system.

b. "Teaching of, and students' use of, specifically stated preaching methods."

Three quarters of the 'Lloyd-Jones lecturers' require the reading of set textbooks (table 35), indicating their desire that all students expose themselves to similar writing on preaching content and method. Four of the seventeen lecturers who identify themselves only with Lloyd-Jones require (and seven more recommend) reading of Lloyd-Jones's Preaching and Preachers, a book in which the author expressed definite views on preaching method.

One 'Lloyd-Jones lecturer' wrote of "the laws of homiletics," implying that he (or others he knew of) had set down unchanging statements of preaching practice.

Four other 'Lloyd-Jones lecturers' mentioned "examinations on homiletics" they give to their students. Perhaps they were using the word "homiletics" in a broad sense, but it usually denotes the act of preparing and

delivering sermons, rather than theological (content-oriented) aspects of practice of preaching. It appears that these lecturers had taught their students how to preach, and expected them to recite this method for an examination.

c. "Emphasis on belief in, and preaching of, a literal interpretation of the Bible text."

Over ninety percent of the 'Lloyd-Jones lecturers' (a percentage higher than that of the other theological groupings) stated that faithful preaching must be true to the Scripture (table 31). Over a third of them stated, as their primary hermeneutical principle, "The Bible is God's Word" (table 32).

d. "Exposition of the literally interpreted text."

Eight 'Lloyd-Jones lecturers' used approvingly the specific word "exposition" (or "expository") on their surveys. At least five others (out of seventeen) who did not use that exact word echoed its thought, e.g., "The text itself must speak," or "[Preaching is] conveying the Scriptures as the Word of God."

2. JAMES STEWART

a. "Focus on the possible benefits of offering and heeding positive preaching."

Although the survey data in no way contradicts this hypothesis, it offers only weak support for it. The fact that over half the 'Stewart lecturers' used the word "gospel" in completing their surveys potentially indicates the positive nature of their message.¹⁷

Another 'Stewart lecturer', though he did not mention the "gospel," showed his concurrence with this thought of preaching 'good news' by using "nourish" as the key verb in his definition of preaching.

b. "A teaching/preaching style that exudes vitality, as an illustration of inner wholeness."

In their responses to three different survey questions, 'Stewart lecturers' indicated the priority they give to the spiritual development of their students. This group gave "the students' development of spiritual maturity" a ranking higher than or equal to lecturers associated with the other theologians (table 26). Similarly, questions nine and ten (tables 28 and 31) show the importance 'Stewart lecturers' give to this aspect of their teaching.

c. "Teaching/preaching that centers on Jesus Christ."

Note these two specific survey responses: In reply to the question (no. 9) asking for standards of sermon content evaluation, one 'Stewart lecturer' wrote, "[It must be] true to the Gospel, above all to Christ." Another wrote as his key hermeneutical principle: "'Sir, we would see Jesus.'"

d. "Encouragement to excellence in preaching form--preaching worthy to bear its message."

Seventy-five percent of the 'Stewart lecturers' require students to prepare written sermons as part of the preaching course (a percentage greater than the other

three subgroups' response to this question put together {table 33}). This manuscript preparation encourages what one lecturer (in response to survey question 10) called "sermon craftsmanship." Likewise, in their lectures, members of this group give (as compared to other lecture themes--table 28) highest priority to "communication skills" and "sermon construction."

3. PAUL TILLICH

a. "Discovery and use of appropriate symbols to describe God."

The survey elicited no response mentioning the concept of 'symbols'.

b. "Emphasis on how not to preach in order to avoid idolatry."

The relatively low priority 'Tillich lecturers' give to Scripture on several questions (7,9,10,12--tables 28-32) may indicate their desire not to 'idolize' the Bible. For these lecturers, the primary content of preaching is God himself, not any secondary representation of God (table 30). In response to two questions, 'Tillich lecturers' indicate the priority they give to theology in teaching preaching (tables 26,28). This evidence documents their desire to ensure their students' proper view of God.

c. "A humanity-centered approach."

d. "Empathetic participation in human experience--the preacher (teacher) sees himself as a fellow learner."

Although the statistical evidence on these two hypotheses is mixed (tables 28--entry for 'purpose';

32--'relevance'; 33--'classroom sermons' and 'written sermons' seem to support them, while 28--'congregation'; 31--'congregation'; 33--'examinations' and 35--'use of required textbooks' seem to refute them), specific survey responses wholeheartedly support them.

In relation to the teaching of preaching, individual 'Tillich lecturers' wrote, "The real task is to overcome conventionality and imitation and set men and women free to be themselves as preachers." Likewise, "Each preacher must experiment to find out what works best for him in his setting."

In relation to preaching itself, one wrote, "Don't conceal difficulties--risk letting the congregation grapple with the problems of Scripture--treat them as adults. And it is permitted to be mystified." Again, "[The preacher must possess] imaginative empathy with the hearer."

4. KARL RAHNER

a. "View of preaching as the servant to (illuminator of) the Eucharist."

The 'visible word' may still take precedence over the 'spoken word' in Rahnerian settings, but the survey responses indicate that the word "servant" positions preaching lower than Rahner lecturers would like. Overall, they would support one from their group who predicts that high church settings will, in the future, place "greater stress on the homily in sacramental worship."

b. "Lower profile for preaching in worship service--e.g., shorter time allotted."

One of the greatest surprises which appeared in the survey data was the composite response of the 'Rahner lecturers' to question six. This question asked the number of hours allotted to teaching preaching in pre-ordination education. The responses to this question offer a gauge by which to measure the importance of preaching in a college or group of colleges. As table 27 documents, 'Rahner colleges' give seventy-five hours to preaching, a figure equal to 'Lloyd-Jones colleges' and greater than 'Stewart' and 'Tillich colleges' put together. This emphasis cannot help but elevate preaching to a position of greater honor in Roman Catholic and Episcopal churches (the two denominations from which 'Rahner lecturers' came).²⁰

c. "Specific teaching to amplify the already-known, general truth."

The survey responses do not describe the lecturers' opinions on present lay knowledge of the faith, but certainly support the above stated preaching goal of giving hearers an increased knowledge of the truth. Preaching is . . . "the medium of words to convey the dynamic power of the Word" or "the ministry of effectively communicating Christ's words to the people of our day."

Also supporting the goal of teaching is the priority 'Rahner lecturers' give to exegetical study, and the communication, in preaching, of that study (table 32).

d. "Speaking which teaches and encourages, rather than convinces."

The following preaching definitions, which individual 'Rahner lecturers' propose, support this hypothesis. (Underlining is mine.)

"Use of the spoken word to challenge, encourage, console, and strengthen those who are of the household of faith."

"That liturgical act by which the Holy Spirit is handed on for an anamnesis [remembrance] of Christ's saving deeds."

Similarly, note this 'Rahner' prediction for preaching to come: "More emphasis placed on faith sharing--deeper understanding of one's culture and people's needs--less time spent on maintaining of preacher as person who 'speaks at' people."

B. Pairs of Theological Subgroups

Based on the 'objective'/'subjective' factor, one would expect the existence of two distinct pairs of composite responses to most survey questions. The opinions of lecturers identifying with Lloyd-Jones and Stewart ('objective' theologians) would appear on one side, while those who selected Tillich and Rahner ('subjective') would join in a position which contrasts with the other two. On a number of survey data lines (from tables 26-39), this expected pairing does occur. Much more surprising, however, is the fact that a large number of the remaining data lines evidence other

pairings. In fact, nearly equal number of data lines support each of three possible patterns of pairing:

Lloyd-Jones+Stewart /// Rahner+Tillich
 Lloyd-Jones+Rahner /// Stewart+Tillich
 Lloyd-Jones+Tillich /// Stewart+Rahner

Tables 40-42 (below) document the existence of these pairings among the theologically-determined lecturers groups. Analysis of the data from each of these tables reveals that one key issue lies behind that table's pairings. That theme, and each theologian's opinion on the issue, serves as a key to understanding distinctive characteristics of each individual lecturer group.

1. Lloyd-Jones+Stewart /// Rahner+Tillich

Table 40

	LJ	JS	KR	PT
Survey question 10--Lecture content relating to:				
Bible	89.5%	75%	42.9%	60%
Sermon con-				
struction	71.1%	80%	57.1%	40%
Purpose	26.3%	20%	57.1%	60%
Survey question 7--Definition of preaching				
(verbs-purpose):				
Modification	10.5%	10%	28.6%	20%
Survey question 7--Definition of preaching				
(nouns-content):				
Biblical				
content	63.2%	45%	(42.3%) ²¹	0%
Theological				
construct	47.3%	50%	28.6%	20%
Survey question 9--Preaching must be true to:				
The Bible	91.7%	75%	50.0%	40%
Preacher's				
calling	13.9%	15%	0.0%	0%
Tradition	0.0%	0%	66.7%	20%

Survey question 12--Hermeneutical principles:				
Context	28.9%	45%	0.0%	0%
"It's God's Word"	34.2%	5%	0.0%	0%

Survey question 14--Work required of students:				
Outlines	23.7%	40%	0.0%	0%

Survey question 16.a.--Interaction with other theological disciplines:				
At least an openness to integration	36.9%	40%	57.2%	60%

Two data lines from table 40 document the most important difference between 'Lloyd-Jones'+ 'Stewart lecturers' and 'Rahner'+ 'Tillich lecturers' (question 10: Bible and 9: Bible).²² An overwhelming majority of the 'Lloyd-Jones'+ 'Stewart lecturers' believe preaching must be true to the Bible, while less than half the 'Rahner'+ 'Tillich lecturers' stated that axiom (question 9). Similarly, four of five 'Lloyd-Jones'+ 'Stewart lecturers' include in their lectures content relating to the Bible, while only half the 'Rahner'+ 'Tillich lecturers' do (10).

A third data line points in the same direction, although with less dramatic statistics. The lecturers who follow Lloyd-Jones and Stewart see Biblical material as a primary component of preaching content (7). While the 'Rahner lecturers' position on this question is not far from that of 'Lloyd-Jones'+ 'Stewart lecturers', none of the 'Tillich lecturers' defined preaching content in terms of the Bible.

Thus, responses to these questions document different emphases in answer to a single question: "From

where does the preacher draw his preaching material?" (The evidence does not support the idea that these lecturer subgroups offer opposite answers, but merely relative differences in emphasis. The following descriptions of differences between lecturer groups may, in some cases, overstate the disagreement in order to clarify the distinction.)

The 'Lloyd-Jones'+ 'Stewart lecturers' wish their students to take their preaching material directly from Scripture. In contrast, the 'Rahner'+ 'Tillich lecturers' give less priority to the Bible. In their opinion, while Scripture certainly would play a significant role in preaching, it is seen not as the source, but as one source among many.

What other sources would the latter group consider important? 'Rahner'+ 'Tillich lecturers' response on another data line offers a possible answer to that question. They, to a greater degree than their 'Lloyd-Jones'+ 'Stewart' counterparts, see need for interdisciplinary input in education for preaching (question 16.a.), evidencing their opinion that a preacher needs a broad theological education, not merely as background for preaching, but as an integral aspect of the preaching task. Thus, if listing sources of preaching material, 'Rahner'+ 'Tillich lecturers' would be more likely to emphasize the theological reflection of the last twenty centuries.

Table 40's data, taken as a whole, provides the

following composite picture of Lloyd-Jones'+Stewart lecturers, both in relation to their views of the Bible and other less important²³ differences between this group and the 'Rahner'+Tillich lecturers'.

A prototypical 'Lloyd-Jones'+Stewart lecturer' would say: "The content of a valid sermon corresponds with the Bible (table 40, survey question 9). This relationship between preaching and Scripture should comprise a major component of preaching lectures (10:Bible). In order to interpret Scripture, the preacher follows the relatively simple procedure of locating, in its context, the proper meaning of a text (12).²⁴ Once this understanding is in hand, the preacher prepares sermons whose skeletons (14) and flesh (10:sermon construction; 7:theological construct) present the Scriptural truth. If this is done, preaching will accomplish its desired effect." (Questions 10:purpose and 7:modification evidence a relative lack of concern for the preacher's need to seek effectiveness. Apparently, the effectiveness is inherent in the message.)

As mentioned above, 'Rahner'+Tillich lecturers' do not ignore the Bible in preaching. Large numbers of them (though a smaller percentage than of 'Lloyd-Jones'+Stewart lecturers') lecture on Scripture interpretation, and, likewise, teach that a sermon must be faithful to the Bible (table 40, survey questions 9 and 10).

But, these lecturers tend to see more complexity in

the process of discovering and preaching truth. As mentioned above, they see a greater need for interdisciplinary input in education for preaching (question 16.a.). Also, more 'Rahner'+ 'Tillich lecturers' see the need, in their lectures, to discuss the purpose of preaching (10:purpose), thus bringing congregational factors into play. Fewer of them state preaching content in simple terms of the "gospel," or the "truth" (7:theological construct). These lecturers are more reluctant to lecture on matters relating to methods of sermon construction (10). This hesitance to state principles of homiletics, which might simplify, for their students, the task of preaching is also evidenced in the fact that none of these lecturers require students to prepare outlines of sermon content (14). They, evidently, see little value in a mere outline which offers no gauge to the quality of the complete sermon. They, likewise, refuse to accept the simple hermeneutical principle: "Keep the text in context" (12).

The only data lines where 'Rahner'+ 'Tillich lecturers' responded in greater percentages are those which, rather than simplifying preaching, add further factors to sermon preparation. The questions of "purpose" (10) and "modification" (7) raise a number of congregational issues. The question of "other theological disciplines" brings into play the complex matters of systematic theology and church history.

But the most important contrast between these pairs

of lecturer groups remains in their views of the source of preaching. To summarize, 'Lloyd-Jones'+ 'Stewart lecturers' believe the Bible speaks definitively. In accordance with accepted principles, the ideal preacher takes his preaching material directly from Scripture. 'Rahner'+ 'Tillich lecturers wish the freedom to draw preaching material from a variety of sources, including the Bible, but also the breadth of Christian thought since the close of the Biblical canon.

Thus, in relation to the question of the source of preaching content, the 'Lloyd-Jones'+ 'Stewart'/'Rahner'+ 'Tillich' pairings reflect the 'objective'/'subjective' comparisons. But, on another equally critical theme, 'Stewart lecturers' move away from 'objectivity' and, conversely, 'Rahner lecturers' from 's bjectivity'. This question? "On what does a preacher base his choice of preaching content?"²⁵

2. Lloyd-Jones+Rahner /// Stewart+Tillich

The following table lists survey data entries where 'Lloyd-Jones lecturers' are closely paired with 'Rahner', and 'Stewart' with 'Tillich':

Table 41

	LJ	KR	JS	PT
Survey question 8--Ranking of potential goals:				
Purpose	2.8	2.4	1.9	2.0
God as source	1.8	2.0	2.6	2.4

Survey question 10--Lecture content relating to:
Theological

content	21.1%	0.0%	45%	60%
'Power'	23.7%	14.3%	5%	0%
Jesus Christ	23.7%	28.6%	5%	0%
Breadth of preaching	2.6%	0.0%	15%	40%

Survey question 7--Definition of preaching
(Verbs-purpose):

Interpretation	28.9%	28.6%	(20%)	0%
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Survey question 9--Preaching must be true to:

Congregation	33.3%	33.3%	40%	40%
God	44.4%	50.0%	30%	20%
Theological construct	8.3%	0.0%	35%	60%

Survey question 12--Hermeneutical principles:

Relevance	5.3%	0.0%	20%	33.3%
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Survey question 16.b.--Relevance of arts and
sciences:

Irrelevant or N/A	73.7%	66.7%	50%	40%
Useful	23.7%	33.3%	45%	60%

What appears as the greatest contrast between this table's paired groups of lecturers? The theme standing out above the others? In relation to three different questions, the name of God appears. In response to each of these, 'Lloyd-Jones'+ 'Rahner lecturers' mentioned God more frequently (or, in relation to question eight, gave the appropriate response a higher priority) than did 'Stewart'+ 'Tillich lecturers'.

In response to two of these questions, 'Lloyd-Jones'+ 'Rahner lecturers' point (more emphatically than 'Stewart'+ 'Tillich lecturers') to a belief that God is the ultimate source of preaching (8,9). The priority this group gives in their teaching to God's role in preaching finds support in their response to a third "God-related" question (10: Jesus Christ). Thus, these

lecturers state the preacher's most critical task: to find, within their source(s), the truth God intends them to preach.

In contrast to this, the 'Stewart'+ 'Tillich lecturers' appear to give priority, in the selection of preaching material, to the satisfaction of congregational needs (8:Purpose, 9:Congregation, 12:Relevance).²⁶

Thus, the prime contrast between the 'Lloyd-Jones'+ 'Rahner' and 'Stewart'+ 'Tillich' lecturer groups appears to be in their responses to these broad questions: In selection of preaching content from his source (whether that be the Bible or other sources) is the preacher dependent primarily upon direction from God (tradition²⁷)? Or, does he choose his content because he thinks that what he preaches answers meaningfully the questions (or meets the needs) of his congregation?

A fine line distinguishes this question from the one considered in the previous section. There, the question was: "From what 'store' does the preacher select his sermon material?" Here the question is: "Once inside the 'store', how does the preacher select 'food items' to take with him and serve to his people?"

As before, two of the theological groups put forth relatively simple answers, while the others offer a more complex answer. (Again, the word "emphasis" might be more accurate. As evidenced by the infrequency of zero percent or one hundred percent figures on either side of table 41, both groups of lecturers share many features,

though in varying emphases.)

'Lloyd-Jones'+ 'Rahner lecturers' are more likely to take the simpler approach. They feel that someone--i.e., God (or something--i.e., tradition) outside the preacher determines for him the content of his preaching. As already pointed out, these lecturers feel far greater need "to help students see God as the ultimate source of preaching" (as opposed to the other primary goal of preaching education: "helping students to understand the purpose of preaching"--table 41, survey question 8). Also, these lecturers are more likely to say that "Preaching must be true to God" (question 9). 'Making preaching relevant to the congregation' takes lower precedence (12,9).

In contrast, 'Stewart'+ 'Tillich lecturers' are more likely to teach that, in order to preach effectively, the preacher must select specific content which is relevant to his congregation (table 41, survey questions 12,9). When asked to choose between two essential priorities in teaching preaching, they more likely choose "purpose" (i.e., relevance to congregational need) over "God as source" (8). Thus, they give greater precedence, in determining sermon content (evaluating sermon effectiveness), to those who receive preaching than to the One (or the tradition) from whom preachers receive preaching content.

It is also interesting to note that a greater percentage of 'Stewart'+ 'Tillich lecturers' see the

relevance (to preaching) of the arts and sciences (16.b.). Perhaps, they feel that education in these non-theological disciplines allows the preacher greater awareness of his congregation's (world's) pre-preaching condition. This greater knowledge gives him information he needs in order to choose, from a wide variety of preaching topics, what will benefit an individual congregation most (10:Breadth). Likewise, a greater focus on theological (preaching) content may better equip the preacher to select content which helps his congregation (10:theology; note also 9:theological construct).

The 'Lloyd-Jones'/'Rahner lecturers' are less concerned with these items relating to the possible breadth of sermon content. In place of this, they direct their concern toward the sermon's spiritual depth. Their lectures involving "power" and "Jesus Christ" demonstrate this emphasis (10).

To summarize, the 'Stewart'+ 'Tillich lecturers' seek to equip their students for making significant decisions in the choice of sermon content. They act on the premise that preachers-in-training must learn to understand both congregations and the breadth of truth that could make preaching effective for those congregations.

'Lloyd-Jones'+ 'Rahner lecturers' seem to see the process more simply. In their opinion, if preachers systematically pass along the truth that has been delivered to them, that, in itself, will ensure the

effectiveness of their preaching.

Before moving on to the third of the theology-based pairings of lecturer groups, it is be helpful to restate what has been said thus far concerning each of those groups.

'Lloyd-Jones lecturers': The content of preaching is derived directly from Scripture. In selecting emphases for specific sermons, the preacher should follow the guidance of his God-given tradition.

'Stewart lecturers': The content of preaching is derived directly from Scripture. In selecting emphases for specific sermons, the preacher should base his choice on an analysis of his congregation's needs.

'Rahner lecturers': The content of preaching is derived from a number of sources, one of which is Scripture. In selecting emphases for specific sermons, the preacher should follow the guidance of his God-given tradition.

'Tillich lecturers': The content of preaching is derived from a number of sources, one of which is Scripture. In selecting emphases for specific sermons, the preacher should base his choice on an analysis of his congregation's needs.

3. Lloyd-Jones+Tillich /// Stewart+Rahner

In contrast to the pairings described immediately above, table 42 indicates those survey data lines where 'Lloyd-Jones lecturers' are paired with 'Tillich lecturers' and 'Stewart' with 'Rahner'.

Table 42

	LJ	PT	JS	KR
Survey question 8--Ranking of potential goals:				
Preacher's				
maturity	4.6	5.5	4.2	4.2
Theology	3.4	2.3	3.9	4.2
Communication				
skills	(3.5)	4.5	4.0	4.0
Survey question 10--Lecture content relating to:				
The congrega-				
tion	55.3%	40%	65%	71.4%
Preacher's				
spiritual				
life	(39.5%)	20%	45%	42.9%
Communication				
skills	52.6%	60%	85%	85.7%
Survey question 7--Definition of preaching				
(Verbs-purpose):				
Proclamation	55.3%	60%	(60%)	28.6%
Survey question 9--Preaching must be true to:				
The preacher	25%	40%	70%	66.7%
Survey question 12--Hermeneutical principles:				
Say what text				
says	36.9%	33.3%	60%	66.7%
Survey question 14--Work required of students:				
Examinations	42.1%	50%	20%	0.0%
Survey question 13.a.--Use of required textbooks:				
	76.3%	50%	25%	28.6%

In an examination of table 42's survey data lines, one feature stands out. The issue of 'the preacher as a person' appears three times, in relation to three different survey questions. (This is critical, for this matter does not appear on tables 40 or 41, the tables documenting the other theologically based pairings.)

On each of these three questions, 'Stewart'+ 'Rahner lecturers' give greater priority to the development of the preacher as a person (8,9,10).

A subsidiary, yet important, theme appearing on

table 42 is 'communication'. Responses to questions eight and ten document that 'Stewart'+ 'Rahner lecturers' give greater importance to this theme as well.²⁸

Thus, it appears that the question, "What is the preacher's responsibility for personally interacting with his message, so as to enrich himself, and his people, so as to be able to convey the message to them?" is primary for this pairing of lecturer groups. A return to the store/food analogy offers a clear picture of the issue here. "Should a preacher strive to prepare 'meals' he knows by experience to be balanced and appealing, or is it adequate merely to employ 'recipes' others have proved beneficial to health?"

The 'Lloyd-Jones'+ 'Tillich lecturers' appear to answer the second half of that last question affirmatively. These lecturers give relatively low priority to developing their students' spiritual life (i.e., the students' interaction with their message; table 42, survey questions 8,10). Also, they far less often stated that a faithful sermon "must be true to the preacher" (question 9). Similarly, in relation to the congregation, these lecturers emphasize "proclamation" of the message (7), and they see less importance (than 'Stewart' or 'Rahner lecturers') in the development of student communication skills (8,10).

Perhaps these positions help explain other table 42 data. These lecturers spend less time, in lectures on preaching, discussing the recipients of preaching (10).

Understanding the message may overshadow ability to present that message. (See also the priority of teaching a theology which provides content for preaching--question 8.)

(Although more related to the teaching of preaching rather than to preaching itself, the more directive teaching style of these lecturers {as evidenced by a greater use of examinations and required textbooks; questions 13 and 14}, may pass over into a more directive {proclamatory} style of preaching in the students.)

The 'Stewart'+ 'Rahner lecturers', however, place greater emphasis on the preacher's direct, personal interaction with both message and congregation. Survey questions eight, nine, and ten document these lecturers' interest in student spiritual growth. These lecturers' views on the need for adequate exegetical study of Scripture again show the need for the preacher to invest time (himself) in his message (12). Likewise, the preacher's knowledge of his congregation (10) and the best methods of communicating the truth (i.e., not merely proclaiming it, but speaking it so that it can be received by the hearer) requires personal interaction with his people (8,10).

Based on this third pairing of theologically-based lecturer groups, we can add a third sentence to the general descriptions of these groups.

'Lloyd-Jones lecturers': The content of preaching is derived directly from Scripture. In selecting emphases for specific sermons, the

preacher should follow the guidance of his God-given tradition. Once the message is chosen, the preacher's primary tasks are to grasp that message intellectually and proclaim it authoritatively to the people.

'Stewart lecturers': The content of preaching is derived directly from Scripture. In selecting emphases for specific sermons, the preacher should base his choice on an analysis of his congregation's needs. Once the message is chosen, the preacher's primary tasks are to seek personal understanding of both the message and individual congregation, in order to meaningfully communicate the message to his people.

'Rahner lecturers': The content of preaching is derived from a number of sources, one of which is Scripture. In selecting emphases for specific sermons, the preacher should follow the guidance of his God-given tradition. Once the message is chosen, the preacher's primary tasks are to seek personal understanding of both the message and individual congregation, in order to meaningfully communicate the message to his people.

'Tillich lecturers': The content of preaching is derived from a number of sources, one of which is Scripture. In selecting emphases for specific sermons, the preacher should base his choice on an analysis of his congregation's needs. Once the message is chosen, the preacher's primary tasks are to grasp that message intellectually and proclaim it authoritatively to the people.

This consideration of survey data, based on a division of the lecturers into theological subgroups, offers a potential explanation for much of the survey data as a whole.²⁹ It confirms the overall hypothesis that the theology a lecturer holds does affect his teaching of preaching, particularly its content and, to a lesser degree, its methodology.

Chapter four divides the lecturers into two broad groups, 'objective' and 'subjective'. Based on that

division, it offers hypotheses which state the manner in which lecturers in those groups teach preaching. As described in section II above, those hypotheses have proved useful and largely accurate. But far more accurate and enlightening is the further subdivision of the lecturers, using as the criterion for division the individual theologian with whom they identify.

Some questions, however, remain.

One such question is the degree to which the survey data, and conclusions drawn from that data (as presented within the pairing scheme: tables 40-42 and the discussions that follow), corresponds to the thought of the theologians themselves.

We may find that the composite opinions the lecturer groups state concur with those of the theologians whose names are associated with those groups. Or, the lecturers may have further developed, or stepped back from, positions taken by the theologians. Chapter VI discusses this question.

But, first, we consider two other questions. The survey data demonstrates a correlation between a lecturer's theology (as represented by the theologian with whom he identifies) and the manner in which he teaches preaching. A lecturer's theology does, at least partially, determine his teaching in this field.

But, might not other more external factors also influence the teaching of preaching? Having demonstrated

that a lecturer's theology strongly influences his teaching, we must now re-examine the data to see if we can verify the primacy of that theological influence. Two not yet considered survey questions enable us to check correlation between the teaching of preaching and two other potentially important factors, both relating to the educational setting in which the lecturer teaches. First, we consider the college's relation (or lack of relation) to an established university. Second, we look at the college's denominational leaning.

IV. Institutional Subgroup Responses

Survey question nineteen asked each lecturer to describe his teaching setting by placing it in one of three categories. The categories and the number of survey respondents teaching within each are as follows:

Table 43

One department of a larger university:	6
An independent institution closely related to a larger university:	19
An independent theological college:	30

The following tables detail the survey responses of these three lecturer subgroups. (The abbreviations used? D=department of a larger university; R=an independent institution closely related to a larger university; I=an independent theological college.)

Table 44

Survey question 8--Ranking of potential goals:

	D	R	I
God as source	2.5	2.1	2.3
Purpose	2.0	2.1	2.7
Theology	3.0	3.5	3.5
Communication			
skills	4.2	3.6	3.6
Preacher's maturity	5.0	4.8	4.3
Contemporary world	4.3	4.8	4.7

Table 45

Survey question 6--Hours given to teaching preaching:

D	R	I
25	44.5	56

Table 46

Survey question 10--Lecture content relating to:

	D	R	I
The Bible	40%	61.1%	80.0%
The congregation	60%	66.7%	66.7%
Sermon construction	80%	66.7%	63.3%
Communication			
skills	60%	83.3%	53.3%
Preacher's spiritual			
life	40%	27.8%	43.3%
Purpose	40%	38.9%	30.0%
Theological content	80%	27.8%	16.7%
Prayer	0%	16.7%	16.7%
Jesus Christ	0%	11.1%	20.0%
Breadth of			
preaching	20%	11.1%	10.0%
The Holy Spirit	0%	0.0%	20.0%
"Power"	0%	0.0%	20.0%

Table 47

Survey question 7--Definition of preaching (Verbs-purpose):

	D	R	I
Communication	66.7%	47.1%	62.1%
Proclamation	83.3%	41.2%	55.2%
Interpretation	16.7%	52.9%	10.3%
Modification	16.7%	35.3%	13.8%

Table 48

Survey question 7--Definition of preaching
(Nouns-content):

	D	R	I
Biblical content	16.7%	47.1%	44.8%
Theological construct	33.3%	47.1%	37.9%
God's Word	50.0%	23.5%	44.8%
God	41.2%	47.1%	37.9%

Table 49

Survey question 9--Preaching must be true to:

	D	R	I
The Bible	33.3%	76.5%	80.8%
The preacher	50.0%	52.9%	46.2%
God	16.7%	36.8%	42.3%
The congregation	66.7%	17.6%	38.5%
Theological construct	83.3%	17.6%	46.2%
Tradition	16.7%	21.1%	3.8%
Preacher's calling	16.7%	10.5%	7.7%
The world	0.0%	10.5%	3.8%

Table 50

Survey question 12--Hermeneutical principles:

	D	R	I
Say what text says	16.7%	58.8%	44.8%
Context	0.0%	29.4%	20.7%
It's God's Word	0.0%	0.0%	27.6%
Relevance	33.3%	17.6%	10.3%

Table 51

Survey question 14--Work required of students:

	D	R	I
Classroom sermons	66.7%	57.9%	79.3%
Written sermons	33.3%	36.8%	41.4%
Parish sermons	16.7%	31.6%	41.4%
Examinations	66.7%	10.6%	27.6%
Sermon outlines	16.7%	15.8%	24.1%
Chapel sermons	0.0%	15.8%	20.7%
Essays	3.3%	10.6%	17.2%
Seminars	0.0%	31.6%	3.4%
Other exercises	0.0%	10.6%	6.9%
Sermon pieces	0.0%	5.3%	10.3%
Book critiques	0.0%	5.3%	3.4%

Table 52

Survey question 15--Role of field education:

	D	R	I
Organized plan	66.7%	68.4%	58.6%
Supervised preaching	33.3%	21.1%	17.2%
No formal plan	0.0%	10.5%	20.7%

Table 53

Survey question 13.a.--Use of required textbooks:

	D	R	I
	50%	47.4%	56.7%

Table 54

Survey question 13.b.--Date of publication of recommended books:

	D	R	I
	1972	1977	1972

Table 55

Survey question 11--Date of birth of persons exerting great influence over lecturers:

	D	R	I
	1898	1897	1899

Table 56

Survey question 16.a.--Interaction with other theological disciplines:

	D	R	I
Direct involvement	33.3%	16.7%	10.7%
Preaching vocation	16.7%	11.1%	10.7%
Wish for greater interaction	0.0%	16.7%	21.4%
At least an openness to integration	50.0%	44.5%	42.8%

Table 57

Survey question 16.b.--Relevance of arts and sciences:

	D	R	I
Irrelevant or N/A	16.7%	41.1%	76.7%
Useful	83.3%	58.9%	20.0%
Harmful	0.0%	0.0%	3.3%

As I examined the data in tables 44-57, I first concentrated on the 'related' colleges. (When referring to "independent colleges related to a university," I merely call them 'related' colleges.) Ideally, if the

criterion of a college's relationship, or lack of relationship, with a university were the determining factor in the teaching of preaching, then statistics in each table entry would place independent and university theological colleges on the extremes and 'related' colleges between them. Noting the data lines where this 'ideal' pattern occurs, and, subsequently, other patterns, enables us to discover the influence of the institutional settings on the teaching of preaching.³⁰

To summarize the conclusions in advance, the institutional setting in which a lecturer teaches does not seem to affect his teaching to the same degree as does his theology. On a few survey questions, the college setting exerts an important, but not unexpected, influence. On others, it merely reflects the theological factor. In a very few cases, it plays a surprising, and not easily understood, role.

Of sixty-three data lines listed on tables 44-57, thirteen display the 'ideal' ordering of university and independent college statistics appearing on extremes with the 'related' college entry between.

Table 58

	D	R	I
Survey question 8--Ranking of potential goals:			
Preacher's maturity	5.0	4.8	4.3
Survey question 6--Hours given to teaching preaching:			
	25	44.5	56
Survey question 10--Lecture content relating to:			
The Bible	40.0%	61.1%	80.0%
Jesus Christ	0.0%	11.1%	20.0%

Survey question 12--Hermeneutical principles:

Relevance	33.3%	17.6%	10.3%
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Survey question 14--Work required of students:

Parish sermons	16.7%	31.6%	41.4%
Chapel sermons	0.0%	15.8%	20.7%
Essays	3.3%	10.6%	17.2%
Sermon pieces	0.0%	5.3%	10.3%

Survey question 15--Role of field education:

No formal plan	0.0%	10.5%	20.7%
(A formal plan)	100.0%	89.5%	79.3%

Survey question 16.a.--Interaction with other theological disciplines:

Direct involvement	33.3%	16.7%	10.7%
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Survey question 16.b.--Relevance of arts and sciences:

Irrelevant or N/A	16.7%	41.1%	76.7%
Useful	83.3%	58.9%	20.0%

Of these, several appear more meaningful than others.

The surveys revealed that persons planning curriculum in independent colleges see education in preaching as more significant than do those in other institutions. The typical pre-ministerial student in an independent college spends twenty-five percent more time than his 'related' college counterpart, and more than double the time a university student does, in classes specifically related to preaching (question 6). In answer to the survey question which asked lecturers to state the advantages of their type of institutional setting (19.b.), several from independent colleges reveled in the curriculum flexibility their teaching setting offered. This flexibility, combined with what seems to be a stronger emphasis (in independent colleges) on the practical aspects of ministry, contributes to a

greater amount of time allotted to preaching.

As outlined below, responses to questions fifteen and sixteen also reveal how the educational setting influences the teaching of preaching.

All the university theological colleges employ some form of field education in preaching. But, of the 'related' colleges, only ninety percent do so, while of the independent colleges, eighty percent.

A third of the university colleges directly relate preaching to other theological disciplines. Just one-sixth of the 'related' colleges have established this interaction, while barely more than a tenth of the independent colleges have set up this critical tie.

Similarly, eighty-three percent of the preaching lecturers at universities see benefit in their students' education in the arts and sciences. The percentages at 'related' and independent colleges are much smaller, fifty-nine percent and twenty percent, respectively.

These three data lines may indicate that university preaching lecturers (and 'related' college lecturers, to a lesser degree) seek, for their students, a greater breadth of experience and knowledge.

None of the university theological faculties employ college chapel services as part of preaching education. A potential explanation? The university setting may be less likely than the other two settings to hold such services regularly.

The other 'ideal' ordering data lines do not seem to

offer any obvious institutional rationale for their existence. Three of them involve only small percentages. In these cases, twenty percent or less of the independent colleges (each time, the institutional type with the greatest percentage) exhibit the characteristic in question. These lines with smaller percentages affect fewer colleges and are therefore less important. The other three data lines can be explained theologically and do not require an institutional explanation.³¹

Other survey responses indicate that the teaching of preaching in 'related' colleges possesses characteristics that take its teaching out of a middle way between the two other types (see above), and into isolated positions on extremes. The following table lists these:

Table 59

	D	R	I
Survey question 8--Ranking of potential goals:			
God as source	2.5	2.1	2.3
Survey question 10--Lecture content relating to:			
Communication skills	60.0%	83.3%	53.3%
Preacher's spiritual life	40.0%	27.8%	43.3%
Survey question 7--Definition of preaching (Verbs-purpose):			
Communication	66.7%	47.1%	62.1%
Proclamation	83.3%	41.2%	55.2%
Interpretation	16.7%	52.9%	10.3%
Modification	16.7%	35.3%	13.8%
Survey question 7--Definition of preaching (Nouns-content):			
Theological construct	33.3%	47.1%	37.9%
God's Word	50.0%	23.5%	44.8%

Survey question 9--Preaching must be true to:			
The congregation	66.7%	17.6%	38.5%
Theological construct	83.3%	17.6%	46.2%
The world	0.0%	10.5%	3.8%

Survey question 12--Hermeneutical principles:			
Say what text says	16.7%	58.8%	44.8%
Context	0.0%	29.4%	20.7%

Survey question 14--Work required of students:			
Classroom sermons	66.7%	57.9%	79.3%
Examinations	66.7%	10.6%	27.6%
Seminars	0.0%	31.6%	3.4%
Other exercises	0.0%	10.6%	6.9%

Survey question 13.b.--Date of publication of recommended books:			
	1972	1977	1972

A common factor that appears often on table 59 is the relation between preaching and Scripture. Responses to several Bible-related questions indicate that 'related' colleges give most attention to the text of Scripture. Questions documenting this most strongly? Seven: Interpretation; twelve: Text and Context; and eight: God as source. Two other data lines indirectly support this conclusion (question nine: Congregation and Theological construct. That preaching, according to most 'related' college lecturers, need not be true to these standards gives greater pre-eminence to this group's general consensus that preaching should be true to Scripture--see table 49.) Another line, where the difference between 'related' and independent college statistics is negligible, shows the importance of Scripture for 'related' college lecturers (question 7 {content}, see table 48).

The university emphasis on theology (question eight,

table 44; 10,46; and 9,49) apparently overshadows direct consideration of the Bible. The survey results do not reveal any hint as to why independent college lecturers appear to give less priority (than 'related' college lecturers) to the Bible. Perhaps, they have a particular doctrinal emphasis to impress on students (and they, subsequently, on congregations) that takes precedence over Scripture. That would leave the 'related' colleges giving highest priority to the Bible itself as a the basis for theology and preaching.

Three question fourteen data lines indicate the possibility that 'related' colleges may use the least directive means of teaching preaching. Lecturers in these settings are less likely, than either university or independent college lecturers, to require students to write examinations or preach sermons in the classroom. Likewise, 'related' college lecturers most frequently employ a seminar approach to learning preaching.

Only five times do 'related' college lecturers appear similar in thought or practice to university lecturers (in cases where the independent college lecturers hold a differing composite opinion).

Table 60

	D	R	I
Survey question 8--Ranking of potential goals:			
Purpose	2.0	2.1	2.7
Survey question 10--Lecture content relating to:			
The Holy Spirit	0.0%	0.0%	20.0%
"Power"	0.0%	0.0%	20.0%

Survey question 9--Preaching must be true to:
 Tradition 16.7% 21.1% 3.8%

Survey question 12--Hermeneutical principles:
 It's God's Word 0.0% 0.0% 27.6%

Perhaps all five of these can be explained by the presence of theological (ultra)conservatives among independent lecturers.

More frequently (eleven times), the 'related' college lecturers are paired with the independent college lecturers, leaving the university lecturers alone.

Table 61

	D	R	I
Survey question 8--Ranking of potential goals:			
Theology	3.0	3.5	3.5
Communication skills	4.2	3.6	3.6
Contemporary world	4.3	4.8	4.7
Survey quest on 10--Lecture content relating to:			
Sermon construction	80.0%	66.7%	63.3%
Theological content	80.0%	27.8%	16.7%
Prayer	0.0%	16.7%	16.7%
Survey question 7--Definition of preaching (Nouns--content):			
Biblical content	16.7%	47.1%	44.8%
Survey question 9--Preaching must be true to:			
The Bible	33.3%	76.5%	80.8%
God	16.7%	36.8%	42.3%
Survey question 15--Role of field education:			
Supervised preaching	33.3%	21.1%	17.2%
Survey question 16.a.--Interaction with other theological disciplines:			
Wish for greater interaction	0.0%	16.7%	21.4%

In most cases listed on table 61, the 'related' and independent lecturers exhibit theologically conservative

tendencies (e.g., Bible, prayer), while the university lecturers demonstrate a more broad-minded, academic inclination (e.g., theology, world).

Two major surprises occur in table 61. One is readily explained. More lecturers from 'related' and independent colleges (than from universities) expressed a wish for greater integration between teaching in preaching and the other theological disciplines. But, these colleges currently experience less such integration, and may sense the need to a greater degree. The other--sermon construction (question ten)--defies explanation. Other 'university' responses, in contrast to this one, downplay the practical side of preaching.

In summary, the institutional setting does not appear to play an important determining role, independent of the theological factors described earlier, in the teaching of preaching. Overall, the most important influences may be in the areas of importance given in the theological curriculum to the teaching of preaching (as reflected in responses to question six--number of hours given) and the general openness to the arts and sciences.

The relationship between 'related' colleges and universities encourages the former toward teaching which is less dogmatic than the colleges independent of university ties. Though 'related' college lecturers may deny the more fixed views of the independent college lecturers, they do not yield to the fluidity (or accept

the freedom, depending on the lecturer's position) of the university setting, by retaining, and emphasizing in their classes, the priority of Scripture. Also, it is possible that without the dogmatic theology of the independent colleges or the university lecture format, the 'related' college instructor can be more open to joint learning experiences in preaching.

Outside these influences, the institutional setting rarely contradicts the patterns determined by a lecturer's theology, more often reflecting them.

V. Denominational Subgroup Responses

We, finally, consider the effect a college's denominational leaning has on its teaching of preaching. Survey question three asked each lecturer to list the denominations into whose parish ministry students from his college would enter. It is on the basis of answers to this question that I evaluate the relationship between a college and a denomination, rather than on the existence of any official tie between college and church. (Where official ties do exist, question three likely reflects them. Where these ties do not exist, answers to question three offer evidence of unofficial ties which may be of equal importance.)

The numbers of colleges (from which I received surveys) who are sending a majority (or in a few cases, a large plurality) of their students to the following denominations are as follows:

Table 62

Episcopal (including, but not limited to, the Church of England)	12.5 ³²
Baptist	7
Presbyterian (including, but not limited to, the Church of Scotland)	6
Roman Catholic	5
Methodist	4
Congregationalist	2.5
United Reformed	2
Church of Christ	1
Free Church of Scotland	1
Salvation Army	1
A variety of conservative evangelical churches	13 ³³

Because of the small numbers attached to several denominations, I limit my consideration to the four most frequently named.

(For the sake of simplicity, I refer, in this analysis, to the colleges and preaching lecturers as though they were part of the denominations listed in table 62. When I refer to a lecturer by a particular denominational name, we cannot assume his own, or even his college's, denominational allegiance, but only associate the lecturer and college with a denomination in which his {its} students will serve.)

Within these denominational groups, there exists theological pluralism. The following table lists the four denominations to be considered and the variety of theologians with which each group's lecturers chose to identify.

Table 63

Baptist	
Lloyd-Jones	3
Stewart	2
Tillich	1
No answer given to question seventeen	1

Episcopal		
Rahner	3	
Barth	2.5	
Stewart	2	
Lloyd-Jones	1.5	
Bultmann	1	
Fosdick	0.5	
No answer given to question seventeen		2
Presbyterian		
Tillich	2	
Barth	1	
Bultmann	1	
Lloyd-Jones	1	
Stewart	1	
Evangelical		
Lloyd-Jones	11	
Stewart	2	

This pluralism may limit the influence of a 'denominational factor' in the teaching of preaching. Again, theological perspectives appear to exert greater power than another important factor, in this case, denominational loyalty.

Even so, the survey data does apparently reveal denominationally linked traits in the teaching of preaching. Tables 64-77 display the composite survey responses of the four church groups.

Table 64

Question 8--Ranking of potential goals:

	Bapt.	Epis.	Pres.	Evan.
God as source	2.7	2.3	2.3	2.0
Purpose	2.7	2.4	1.8	2.8
Theology	3.0	3.7	2.8	3.8
Communication skills	3.7	3.2	4.0	3.6
Preacher's maturity	4.0	4.8	5.5	4.1
Contemporary world	5.0	4.2	4.6	5.0

Table 65

Question 6--Hours given to teaching preaching:

Bapt.	Epis.	Pres.	Evan.
108	20	19	36

Table 66

Question 10--Lecture content relating to:

	Bapt.	Epis.	Pres.	Evan.
The Bible	85.7%	48%	66.7%	92.3%
The congregation	71.4%	80%	50.0%	38.5%
Sermon construction	57.1%	68%	66.7%	76.9%
Communication skills	57.1%	44%	66.7%	53.8%
Preacher's spiritual life	28.6%	36%	33.3%	61.5%
Purpose	71.4%	32%	50.0%	23.1%
Theological content	42.9%	12%	50.0%	23.1%
Prayer	0.0%	8%	0.0%	30.8%
Jesus Christ	0.0%	16%	0.0%	15.4%
Breadth of preaching	0.0%	8%	33.3%	0.0%
The Holy Spirit	14.3%	8%	0.0%	30.8%
"Power"	0.0%	16%	0.0%	30.8%

Table 67

Question 7--Definition of Preaching (verbs-purpose):

	Bapt.	Epis.	Pres.	Evan.
Communication	42.9%	52.2%	83.3%	76.9%
Proclamation	85.7%	30.4%	50.0%	53.8%
Interpretation	28.6%	34.8%	50.0%	15.4%
Modification	14.3%	34.8%	33.3%	15.4%

Table 68

Question 7--Definition of Preaching (nouns-content):

	Bapt.	Epis.	Pres.	Evang.
Biblical content	71.4%	34.8%	33.3%	53.8%
Theological construct	28.6%	30.4%	50.0%	53.8%
God's Word	42.9%	60.9%	50.0%	30.7%
God	57.1%	17.4%	33.3%	15.4%

Table 69

Question 9--Preaching must be true to:

	Bapt.	Epis.	Pres.	Evan.
The Bible	85.7%	65.2%	50%	83.3%
The preacher	42.9%	81.9%	50%	41.7%
God	42.9%	52.2%	33.3%	33.3%
The congregation	28.6%	26.1%	66.7%	33.3%
Theological construct	14.3%	8.7%	50.0%	8.3%
Tradition	14.3%	8.7%	0.0%	0.0%
The preacher's calling	28.6%	0.0%	16.7%	16.7%
The world	0.0%	17.4%	0.0%	0.0%

Table 70

Question 12--Hermeneutical principles:

	Bapt.	Epis.	Pres.	Evan.
Say what text says	71.4%	73.9%	33.3%	38.5%
Context	42.9%	17.4%	0.0%	23.1%
It's God's Word	28.6%	0.0%	16.7%	30.8%
Relevance	14.3%	17.4%	16.7%	7.7%

Table 71

Question 14--Work required of students:

	Bapt.	Epis.	Pres.	Evan.
Classroom sermons	66.7%	52%	66.7%	84.6%
Written sermons	33.3%	8%	50.0%	53.8%
Parish sermons	33.3%	64%	16.7%	23.1%
Examinations	50.0%	0%	83.3%	38.5%
Sermon outlines	0.0%	24%	0.0%	30.8%
Chapel sermons	33.3%	8%	0.0%	15.4%
Essays	0.0%	8%	33.3%	30.8%
Seminars	0.0%	24%	0.0%	0.0%
Other exercises	0.0%	8%	0.0%	0.0%
Sermon pieces	0.0%	16%	16.7%	0.0%
Book critiques	16.7%	0%	0.0%	7.7%

Table 72

Question 15--Role of field education:

	Bapt.	Epis.	Pres.	Evan.
Organized plan	50.0%	64%	100.0%	53.8%
Supervised preaching	33.3%	32%	0.0%	7.7%
No formal plan	16.7%	4%	0.0%	38.5%

Table 73

Question 13.a.--Use of required textbooks:

Bapt.	Epis.	Pres.	Evan.
57.1%	48%	83.3%	69.2%

Table 74

Question 13.b.-- Date of recommended books:

Bapt.	Epis.	Pres.	Evan.
1977	1977	1974	1963

Table 75

Question 11--Date of birth of persons exerting great influence over lecturers:

Bapt.	Epis.	Pres.	Evan.
1900	1893	1889	1899

Table 76

Survey question 16.a.--Interaction with other theological disciplines:

	Bapt.	Epis.	Pres.	Evan.
Direct involvement	0.0%	24%	33.3%	7.7%
Preaching vocation	33.3%	0%	33.3%	15.4%
Wish for greater interaction	0.0%	24%	0.0%	15.4%
At least an openness to integration	33.3%	48%	66.7%	38.5%

Table 77

Survey question 16.b.--Relevance of arts and sciences:

	Bapt.	Epis.	Pres.	Evan.
Irrelevant or N/A	71.4%	82.6%	33.3%	76.9%
Useful	28.6%	17.4%	66.7%	15.4%
Harmful	0.0%	0.0%	0.0%	7.7%

This section's denominational analysis proceeds thematically. The themes themselves arise directly from the survey responses.

I studied table 64-77's data using two methods.

(In section III above, I also compared the composite responses of four subgroups of survey respondents.

There, a pairing pattern governed the analysis. Here, no

such pattern occurred; I had to choose other methods.)

First, I compared the statistics directly, denomination compared with denomination.³⁴ Second, I compared each denomination's statistics with the hypothetical picture of what those figures might have been if they were theologically 'true'. This involved the computation of weighted averages, following the system described in note 31.

In the analysis which appears below, I use primarily the first method of comparison. Although these comparisons prove interesting, the theologically weighted means generally predict them. This fact shows the relative insignificance of denominational influence on teaching of preaching. Where I do not mention the theologically predicted means, they do not greatly contradict the actual means listed on tables 63-77.

The composite denominational responses to survey question six (table 65) tell us that a typical Baptist theological college curriculum devotes one hundred eight hours to preaching. This figure is larger than that of the other three denominational subgroups combined. It is also twice as large as the figure predicted by the theological make-up of the Baptist group. Each of the other three denominational groups give preaching (in their curricula) less than half the time that their theologically predicted means would suggest. As noted above (p. 243), this is one question which is not determined primarily by a lecturer's theology. Rather,

institutional and denominational factors seem more critical.

In addition to survey question twelve, which asked for specific hermeneutical principles, responses to many other open survey questions included mention of the Bible as the source and content of preaching. The following table lists these.

Table 78

	Bapt.	Epis.	Pres.	Evan.
Question 10--Lecture content relating to: The Bible	85.7%	48.0%	66.7%	92.3%
Question 7--Definition of preaching (verbs-purpose): Interpretation	28.6%	34.8%	50.0%	15.4%
Question 7--Definition of preaching (nouns-content): Biblical content	71.4%	34.8%	33.3%	53.8%
Question 9--Preaching must be true to: The Bible	85.7%	65.2%	50.0%	83.3%
Question 12--Hermeneutical principles: Context	42.9%	17.4%	0.0%	23.1%
It's God's Word	28.6%	0.0%	16.7%	30.8%

The most surprising conclusion from this table is the fact that, though Evangelical lecturers give relatively high priority to Scripture (as would be expected of followers of Lloyd-Jones), Baptist lecturers overshadow Evangelical lecturers here.³⁵ The statistics relating to lecturers' definitions of preaching are particularly telling. Evangelical lecturers mentioned interpretation (exposition) as the purpose of preaching the smallest percentage of times (in comparison to the other three groups). They also

included, in their definitions, 'the Bible as the content of preaching' less often than Baptist lecturers. Taken together, the other four data lines listed in table 78 document closer similarity among Baptists and Evangelicals, with both groups seeing the Bible (more than the other two denominational groups) as an integral part of preaching and the teaching of preaching.

Baptist and Evangelical lecturers pair their higher regard for Scripture with a lower view of the preacher's need to know his congregation.

Table 79

	Bapt.	Epis.	Pres.	Evan.
Question 8--Ranking of potential goals:				
Purpose	2.7	2.4	1.8	2.8
Contemporary world	5.0	4.2	4.6	5.0
Question 10--Lecture content relating to:				
The congregation	71.4%	80.0%	50.0%	38.5%
Purpose	71.4%	32.0%	50.0%	23.1%
Question 7--Definition of preaching (verbs-purpose):				
Modification	14.3%	34.8%	33.3%	15.4%
Question 9--Preaching must be true to:				
The congregation	28.6%	26.1%	66.7%	33.3%
The world	0.0%	17.4%	0.0%	0.0%

The fact that immediately jumps off table 79 is that, on each data line, the statistics indicate that Evangelical lecturers see least (or close to least) need for a preacher to preach to his congregation. This is not surprising. The theologically predicted means anticipated this opinion.

Baptist lecturers also give relatively low priority

to congregational factors.³⁶ Statistics documenting the views of Episcopal and Presbyterian lecturers generally appear toward the opposite end of these spectrums.

Other themes in the teaching of preaching break up this pattern of agreement within the established/free church pairs. Note the contrasting conjunction of denominational groups on the question of the priority lecturers give to providing, for their students, a theological content for preaching.

Table 80

	Bapt.	Epis.	Pres.	Evan.
Question 8--Ranking of potential goals:				
Theology	3.0	3.7	2.8	3.8
Question 10--Lecture content relating to:				
Theological content:	42.9%	12.0%	50.0%	23.1%

Question eight: theology was another data line that appeared to exhibit distinct denominational influence. Three of the four actual denominational responses were separated from the theologically predicted responses by at least three tenths.³⁷ Evangelical lecturers give a lower priority to teaching a theological content than predicted, while Baptist and Presbyterian lecturers give a higher priority than theologically expected.

On two other theologically related questions, Baptist lecturers join with Episcopal and Evangelical lecturers on the lower end of the spectrum.

Table 81

	Bapt.	Epis.	Pres.	Evan.
Question 10--Lecture content relating to: Breadth of preaching	0.0%	8.0%	33.3%	0.0%
Question 9--Preaching must be true to: Theological construct	14.3%	8.7%	50.0%	8.3%

On these issues, percentages representing the opinions of Presbyterian lecturers remain high. (Of the six Presbyterian colleges, four are Scottish universities. Thus, any Presbyterian effect noted in this section could equally well be explained as a university setting effect. Yet, we need not discount the validity of the Presbyterian statistics on this account. Those making decisions for the Church of Scotland must be content training its ministers in university, rather than employing either the 'related' or independent college settings. This signifies the church's approval of a university philosophy and method of teaching.)

An interesting sidelight to the theology question relates to the mention of divinity in response to the survey's open questions. On three such data lines, Evangelical lecturers rank high.

Table 82

	Bapt.	Epis.	Pres.	Evan.
Question 10--Lecture content relating to: Jesus Christ	0.0%	16.0%	0.0%	15.4%
The Holy Spirit	14.3%	8.0%	0.0%	30.8%
Question 12--Hermeneutical principles: It's God's Word	28.6%	0.0%	16.7%	30.8%

Two of these, however, relate specifically to

lecturer presentations (not sermons), while the other states a conservative attitude toward Scripture (again, not a description of preaching itself).

On three other questions which speak more directly to preaching, Evangelical lecturers ranked lowest on the mention of divinity.

Table 83

	Bapt.	Epis.	Pres.	Evan.
Question 7--Definition of preaching (nouns-content):				
God's Word	42.9%	60.9%	50.0%	30.7%
God	57.1%	17.4%	33.3%	15.4%
Question 9--Preaching must be true to:				
God	42.9%	52.2%	33.3%	33.3%

(Perhaps reflecting their sacramental emphasis, Episcopal lecturers rank highest on two of those three table 83 data lines.)

'Evangelical' entries on four question ten data lines reflect the conservative thinking of these lecturers. Two such data lines appear above on table 82 (lines labeled "Jesus Christ" and "the Holy Spirit"). The other two are:

Table 84

	Bapt.	Epis.	Pres.	Evan.
Question 10--Lecture content relating to:				
Prayer	0.0%	8.0%	0.0%	30.8%
"Power"	0.0%	16.0%	0.0%	30.8%

The extreme contrast with Presbyterian (university?) lecturers on each of these questions, perhaps, helps explain Evangelical thinking here. In contrast to the academic content of university lectures, the Evangelical instructors emphasize 'spiritual' perspectives in class

presentations.

Similarly, great differences appear between Presbyterian and Evangelical lecturers on the strength of their efforts to develop their student's spirituality.

Table 85

	Bapt.	Epis.	Pres.	Evan.
Question 8--Ranking of potential goals: Preacher's maturity	4.0	4.8	5.5	4.1
Question 10--Lecture content relating to: Preacher's spiritual life	28.6%	36.0%	33.3%	61.5%

Two remaining factors plainly offer denominational contrasts. both relating to the lecturers' possible desire to exert control over student education for preaching.

First, we consider the lecturer's control within his preaching course.

Table 86

	Bapt.	Epis.	Pres.	Evan.
Factors favoring lecturer control:				
Question 14--Work required of students:				
Classroom sermons	66.7%	52.0%	66.7%	84.6%
Written sermons	33.3%	8.0%	50.0%	53.8%
Examinations	50.0%	0.0%	83.3%	38.5%
Question 15--Role of field education:				
No formal plan	16.7%	4.0%	0.0%	38.5%
(A formal plan	83.3%	96.0%	100.0%	61.5%)
Question 13.a.--Use of required textbooks:				
	57.1%	48.0%	83.3%	69.2%

Factors favoring lecturer openness:

Question 14--Work required of students:

Parish sermons	33.3%	64.0%	16.7%	23.1%
Chapel sermons	33.3%	8.0%	0.0%	15.4%
Seminars	0.0%	24.0%	0.0%	0.0%

The Episcopal lecturers offer the most clearcut position. Their strong leaning toward an open (non-directive) teaching style appears in all but one table 86 data line. On several of these data lines, the Episcopal statistics evidence more open-mindedness than the theologically predicted means suggest, indicating an important denominational influence here.

Favoring a more directive teaching style, Presbyterian (university) and Evangelical lecturers join hands on this question (though their rationale behind this practice likely differs).³⁸

While the typical Presbyterian lecturer may exert more control in the preaching classroom, he encourages student learning from other sources. The Evangelical lecturers, joined by the Baptist lecturers, do not, to the same degree, encourage this outside learning.

Table 87

	Bapt.	Epis.	Pres.	Evan.
Question 16.a.--Interaction with other theological disciplines:				
Direct involvement	0.0%	24.0%	33.3%	7.7%
At least an openness to integration	33.3%	48.0%	66.7%	38.5%
Question 16.b.--Relevance of arts and sciences:				
Useful	28.6%	17.4%	66.7%	15.4%

VI. Conclusion

Overall, the survey data described in this chapter demonstrates a direct relationship between a lecturer's theology and his teaching of preaching. As expected, a lecturer's theology most greatly affects the content of his teaching. Other factors, including his institutional setting and denominational leaning, play a contributing role in determining methods of teaching. While the data this survey provides cannot document the exact interplay of these three factors, it appears that, overall, theology is the critical factor.

In the next chapter, after reviewing how a lecturer's theology affects his teaching of preaching, we turn back to the theologians discussed in earlier chapters to see how faithfully current teaching of preaching in Great Britain reflects the theologians' foundational thought.

CHAPTER SIX

FURTHER CONSIDERATION AND CONCLUSION

I. Introduction

Chapter five offers an overview of responses to a survey of lecturers who teach preaching in Great Britain. After stating the overall picture, it compares responses of contrasting subgroups of lecturers. The lecturer subgroupings were based on several different criteria.

The theological division of lecturers supports this study's basic premise that a lecturer's theology determines his teaching of preaching (particularly in its content). Tables 40-42 display the statistical results of that subgrouping. Those figures raise three questions critical to the practice of Christian preaching and document the lecturers' contrasting answers.

The questions? (1) "From what source(s) should preachers draw sermon content?" (2) "By what criteria should preachers select material from that source (those sources)?" (3) "What principles should preachers follow in preparing for actual preaching moments?"

This chapter considers these three questions in greater depth. These questions bear similarity to others considered in chapters two and three. There, each of seven important twentieth century preacher-theologians is given opportunity, as it were, to explain his thought in relation to six foundational aspects of preaching: content, source, setting (recipients), purpose, communication factors, and the

preacher himself.

The first of this chapter's questions--the source of preaching content--receives extensive consideration in the earlier chapters. It does, however, merit reconsideration here. The previous discussions primarily emphasize the degree to which the Bible is seen as the source of preaching. We now examine the relative values of several potential sources, of which the Bible is only one.

This chapter's other two questions, unlike the question of 'source', discuss, not simply one aspect of preaching in isolation, but interaction among several.

For example, the question of selecting material for preaching involves interplay among preaching's source, content, and recipients, as well as its underlying purpose. Is the preacher's primary concern the delivery of an established body of truth? Or, is his essential focus the satisfaction of congregational needs?

But yet another critical question remains, even after the sources and subject matter have been chosen. In sermon preparation and delivery, which takes priority, the content (which itself is determined by the answer to the second question) or the persons (both preacher and hearers) involved?¹

Survey responses document contrasting response to these three questions. In each case, the composite responses of lecturers identifying with one theologian concur with the responses of a second such group, in contrast to the positions stated by lecturers in the other two groups. (See

above, p. 221-35.)

In a study of these three questions, we return to the writings of the four preacher-theologians with whom the greatest number of lecturers identify. This re-examination of the theologians' thought enables a comparison of each one's positions with the opinions of those lecturers who follow his thinking. Do they follow that thought closely or have they modified it?

The survey responses alone merely demonstrate each theological grouping's unique pattern of answers to three critical questions. In order to be more certain of a cause (i.e., the theologian with whom the lecturer identifies) and effect (the content of the lecturer's teaching of preaching) relationship,² we must compare the lecturers' composite replies to the three questions with the answers the theologians themselves would have given.

II. Comparison of Survey Responses to Theologians' Positions

A. D. Martyn Lloyd-Jones

1. Sources

Martyn Lloyd-Jones held relatively straightforward views which fall theologically to the right of the other models. His opinions serve well as a point of comparison, so we begin with him.

Lecturers identifying with Lloyd-Jones mentioned the Bible most frequently (more often than lecturers associated with the other three theologians) in response to three survey open questions. Ninety percent of the 'Lloyd-Jones

lecturers' consider material specifically related to the Bible among their five most important lecture topics (table 28; This and subsequent numbers in parentheses refer to tables appearing in chapter four, p. 209-12). An even larger number stated that "Preaching must be true to the Bible" (31). More than sixty percent defined preaching content in terms of Biblical material (30). If asked to state the source of preaching, these lecturers would undoubtedly answer, "the Bible."

And, in this belief, they follow their mentor closely. Because Lloyd-Jones believed the Bible to be the Word of God, he proclaimed that its words must determine all Christian preaching. "We claim it [the Bible] is the Word of God. In this Book we have the only account of God that man has. What can we know about God truly except what we are told in this Book?"³

At this point, one might question the Lloyd-Jones position. If man can know nothing of God outside Scripture, then preaching beyond the verbatim reading of the text becomes impossible. Lloyd-Jones's own practice belies this extreme position. Lloyd-Jones wrote, "The one and only medium through which the Holy Spirit works is the Word of God [Bible],"⁴ yet he preached hundreds of sermons, each of which, expanded on the Biblical text. Lloyd-Jones, of course, valued preaching, as long as it was expository, that is, its content derived from Scripture.⁵

Further, Lloyd-Jones asserted that preaching had lost its place of pre-eminence in the work of the church. The

primary reason for this decline? According to Lloyd-Jones, "the loss of belief in the authority of the Scriptures."⁶

In any case, there can be no doubt that Lloyd-Jones saw the Bible as the source of preaching. For Lloyd-Jones, the Bible stands alone, beyond comparison with any potential rivals. "There is nothing that really explains the whole world situation, as it is today, except the Bible."⁷

2. Selection of Material from Sources

A second significant question raised by the lecturers was this: How does one select preaching material from his source? Does he answer the pressing questions his people present, or is the choice, to a greater degree, pre-determined by the truth itself?

'Lloyd-Jones lecturers' would affirm the latter. When asked to finish the sentence, "Preaching must be true to . . .", the two most frequent answers were "the Bible" (see above) and "God" (table 31).⁸ Similarly, they, as a group, placed the greatest statistical difference between the first two priorities of teaching preaching: "helping students to . . ." (1) "see God as the ultimate source of preaching, and (2) "understand the purpose of preaching" (table 26). Two of the other three groups placed "purpose" first; none of the other groups' figures yielded as large a numerical difference between the first two priorities. Thus, the Lloyd-Jones lecturers concur with the statement, "In determining the content of preaching, the source of that content takes priority over its recipients."

Once again, the 'Lloyd-Jones lecturers' are, in

actuality, following Lloyd-Jones. In his Preaching and Preachers, Lloyd-Jones opens a chapter entitled, "The Character of the Message," with a statement relevant to the issue at hand.

I would lay it down as being axiomatic that the pew is never to dictate to, or control, the pulpit. This needs to be emphasised at the present time.

But having said that I would emphasise equally that the preacher nevertheless has to assess the condition of those in the pew and to bear that in mind in the preparation and delivery of his message. Notice how I put it. It is not that the listener is to control, but that the preacher is to assess the condition and position of the listener.⁹

Although, in that reference, Lloyd-Jones purports to give equal emphasis to sermon source and recipients, another quotation may state his opinion more accurately.

We have become such experts, as we think, in psychological understanding, and at dividing people up into groups--psychological, cultural, national, etc.--that we conclude as a result that what is right for one is not right for another, and so eventually become guilty of denying the Gospel. . . . This is the ONE Gospel--the ONLY Gospel.¹⁰

If asked to evaluate a preaching method which sought to answer the hearers' questions, Lloyd-Jones's reply would have been twofold. First, he pointed out that contemporary man, apart from the Bible and preaching, knows neither the answers to his questions, nor even the best questions to ask. Congregations "are not in a position, ultimately, to know what they need."¹¹ And, he would follow-up with a second assertion, that it did not matter what characterized a person's need, the answer was always the same: God's intervention.¹²

3. Preparation and Delivery of Chosen Material

In comparing the positions of 'Lloyd-Jones lecturers' and Lloyd-Jones himself, we turn now to the third important question raised by the theological division of lecturers. In preparing sermons, does the preacher give first priority to content or to people? As has been noted (p. 233-34), this question easily breaks into two halves. To what degree must the preacher, in order to speak effectively, continually enrich his own spiritual condition? And, to what degree must the preacher work to make his message receivable, to tailor the presentation¹³ of his message for his congregation?

The four theologians unanimously emphasized the preacher's need to maintain and enlarge his personal contact with God. As noted above (p. 234-35), the theologically based lecturer groupings did not speak with such unity. Two such groups, of which one is the 'Lloyd-Jones lecturers, gave far less priority (than the other two) to 'the preacher as a person'. In fairness to the 'Lloyd-Jones lecturers', it must be pointed out that they, as a group, see more importance in the 'the preacher as a person' than do the 'Tillich lecturers'.

In response to question eight (ranking the priorities of teaching preaching), 'Lloyd-Jones lecturers' join 'Stewart'+ 'Rahner lecturers' in giving 'the student's (preacher's) spiritual maturity' fifth priority (ahead only of 'knowledge of the contemporary

world'). Even so, the numerical ranking 'Lloyd-Jones lecturers' give 'the preacher's maturity' is lower than that of those other two groups (table 26). Following the response to question eight consistently, more 'Lloyd-Jones lecturers' speak on this subject in class presentations than do 'Tillich lecturers', but again less than 'Stewart'+ 'Rahner lecturers' (28). In response to question 9, however, 'Lloyd-Jones lecturers' stand on the low extreme. Only a quarter of them believe a sermon must accord with the preacher's spiritual life (31).

In contrast, Lloyd-Jones himself gave great emphasis to the preacher's own knowledge and experience. The following Lloyd-Jones opinions document this. The preacher cannot merely choose to preach; he must be conscious of a "call."¹⁴ His affirmation of a conservative confession of faith must be certain.¹⁵ He works diligently at the preparation of himself for preaching in general and for specific sermons.¹⁶ Lloyd-Jones, even with his undying devotion to "the Truth," realized that preached truth came through personality.

A sermon is meant to be a proclamation of the truth of God as mediated through the preacher. People . . . have come to listen to you [the preacher]; you are the man of God, you have been called to the ministry, you have been ordained; and they want to hear this great truth as it comes through you, through the whole of your being. They expect it to have passed through your thought, to be part of your experience; they want this authentic personal note.¹⁷

If one steps back from Lloyd-Jones's commitment to

the personality through which truth must pass, the broader picture shows two other features greatly overshadowing 'the preacher as a person'. To be considered subsequently is Lloyd-Jones's view on the necessity of the Holy Spirit's participation in effective preaching. But, first, we consider, the priority he gives to "the Truth."

This emphasis on "the Truth" may, in fact, explain why survey responses from 'Lloyd-Jones lecturers' yield lower statistics in relation to 'the preacher as a person'. It is not that they consider 'the preacher' unimportant; it is that they, like their mentor, consider other factors more essential.

Again, Lloyd-Jones (and lecturers following his model) consider communication factors essential to preaching, but subsidiary to other concerns. This fact could explain an apparent contradiction in 'Lloyd-Jones lecturer' survey responses. In reply to question eight, this group gave 'communication skills' a higher statistical priority than the other lecturer groups. Even so, they listed, in their important lecture concepts, fewer points (less than any of the other three groups) relating to 'communication' (tables 26,28).¹⁸

Lloyd-Jones's writing documents the manner in which he dogmatically asserted the pre-eminence of content over form. In a chapter entitled, "Illustrations, Eloquence, Humour," Lloyd-Jones spoke approvingly of these and other such sermonic devices, if preachers "make sure that what

moves people is the Truth and not our imagination, [eloquence, humour, etc.]"¹⁹ Similarly, he wrote, "Let the Truth, the Message dictate the amount of time" a sermon occupies in a service.²⁰ What Lloyd-Jones wrote there to sermon length, he would repeat regarding other communication factors.

More important than conforming preaching method to contemporary culture is conforming it to the New Testament practice, according to Lloyd-Jones.²¹ Would he change theological language so secular man can better understand? No, he preferred to change the hearers so they can grasp the rich historical vocabulary.²²

A accurate presentation of Lloyd-Jones's views must repeat his exhortations to be "relevant," to be "contemporary," to achieve "living contact" with congregations.²³ "'A dull preacher' is a contradiction in terms; if he is dull he is not a preacher."²⁴ But if the preacher purposely seeks relevance, his preaching is ineffectual. Only the Holy Spirit can effect an appropriate congregational response. "All that we believe about the Scriptures and about the Lord Himself can only be applied in our ministry, and so become relevant to the world and its situation, as we are under the authority and power of the Holy Spirit" (underlining mine).²⁵

B. James Stewart

1. Sources

Each of the other three lecturer groups answers a

different one of this chapter's three critical questions in relative agreement with the 'Lloyd-Jones lecturers', but hold a dissenting opinion on the other two. We next consider James Stewart. Lecturers identifying with him agreed with 'Lloyd-Jones lecturers' on the first of the three questions, which discusses the 'source' of preaching.

In relation to each of three survey questions where "Bible" answers appeared frequently (See tables 28,30,31), a large majority of 'Stewart lecturers' did mention Scripture. Although, in each case, the statistics document that 'Stewart lecturers' did not mention the Bible as frequently as 'Lloyd-Jones lecturers', they did so significantly more often than 'Rahner'+ 'Tillich lecturers'. And so, although not as strongly as the 'Lloyd-Jones lecturers', the 'Stewart lecturers' would affirm the Bible as the source of preaching.

This perspective 'Stewart lecturers' expressed on their surveys parallels what Stewart himself wrote. Stewart viewed the Bible with deepest respect. Its inspiration, however, according to Stewart, was not inherent in its origin or text (the 'higher' opinion held by Lloyd-Jones and his followers), but its accurate portrayal of the historic, yet eschatological, events in the earthly life of Jesus Christ.²⁶ And so, when asked to describe the source of his belief, Stewart did not reply merely "the Bible," but "the fact of Christ as

revealed to me through the word of God [as seen primarily in the Bible]."²⁷ To state it more consisely, the source and content of Stewart's preaching merged into one: the "kerygma, the proclamation of news, the heralding of the wonderful works of God."²⁸ And, of course, the Bible presents the authoritative record of God's action, for "in every page of it I can encounter Jesus Christ."²⁹ Following that, Stewart's first "plea" in the area of "sermon construction" was "for expository preaching."³⁰

2. Selection of Material from Sources

In relation to the source of preaching, there is relative unanimity among Lloyd-Jones, Stewart, and the lecturers identifying with them. The Bible is the source. But 'Stewart lecturers' part company with 'Lloyd-Jones lecturers' on the other two questions. On what basis does one select preaching subjects from the Bible? As documented above, 'Lloyd-Jones lecturers' emphasize, as the preacher's first priority, conveying God's message to the people. 'Stewart lecturers', in contrast, place greater stress on the congregations who receive preaching. These lecturers' perspective on the preacher's priority? Conveying God's message to the people.

In support of this, note the fact that 'Stewart lecturers' considered "helping students to understand the purpose of preaching" as a more important goal of teaching preaching than "helping students to see God as

the source of preaching" (table 26). The 1.9 composite ranking they gave to 'purpose' was the highest among the lecturer groups. Conversely, their 2.6, given to 'God as source,' was lowest. Likewise, more representatives of this lecturer group suggested that preaching must be true to 'the congregation' than to 'God' (31). Note also, in comparison to 'Lloyd-Jones'+ 'Rahner lecturers', the percentage of 'Stewart lecturers' who stated 'relevance' as their key hermeneutical principle (32). It appears that 'Stewart lecturers', as they look to Scripture for preaching material, feel relatively free to select, from that source, that which they feel best meets the needs of the intended congregation.

Does James Stewart himself teach this axiom? His writing indicates that, on this question, he might wish to bring the 'Stewart lecturers' back for a postgraduate seminar. Although his Warrack Lectures on the practice of preaching offer no simple answer to this specific question, they indicate the importance Stewart gave to the systematic preaching of Christian truth. Two statements illustrate this emphasis. "A ministry extending over many years in one place can be effective and fruitful only if much of its strength is given to the systematic exposition of the Bible and regularly planned instruction on the great doctrines of the Christian faith."³¹ Also, "You must order your methods accordingly: so that over the course of months and years your sermons will balance and correct one another in

their emphasis on different aspects of what the apostle called the 'many coloured' wisdom of God."³²

That selection of balanced preaching topics keeps a pastor always close to the preaching topic: Jesus Christ.³³ In accordance with this, Stewart chose to devote his entire series of Beecher Lectures, not to methods either of understanding congregations or to constructing sermons, but to explicating the message itself, the Gospel of Jesus Christ.³⁴

But one also finds, in Stewart's writing, grounds for agreement between Stewart and 'Stewart lecturers' on the question of selecting sermon topics. Stewart agreed with Lloyd-Jones on the unchanging nature of the Gospel, rooted in the historic events of the life of Christ.³⁵ Yet, Stewart admitted, much more freely than Lloyd-Jones, that each generation possesses significant characteristics that distinguish it from all which precede it. He devoted the entire first lecture in the Warrack series to a discussion of the contemporary world in which the listening clergymen preached. As presented below, Stewart felt that presentation of the unchanging Gospel must adapt to the changing times.

Lloyd-Jones called preachers to proclaim the Biblical message because it offered "the Truth." Stewart called preachers to communicate a similar Biblical message, but his rationale differed. Of course, Stewart believed the truth of the kerygma, but at least as critical, if not more so for him, was the fact that the

kerygma answered the needs of contemporary man. "The first function of the expository preacher is to help men and women to rediscover the relevance of the Biblical message.³⁶ Thus, to preach appropriately, one must know and consider both his message and his people.³⁷

3. Preparation and Delivery of Selected Material

In accordance with the above, 'Stewart lecturers' and James Stewart himself answered this chapter's third question with a person-centered perspective. In preparing to preach, the minister seeks both a message congruent with his own relationship with God, and a presentation style which communicates that message to his people.

Survey responses from 'Stewart lecturers' document these views. On all three survey questions relating to the 'preacher as a person', this group gave the highest responses (tables 26,28,31). Their responses on "communication" questions, likewise, were above average (26,28).³⁸

And, of course, Stewart would concur with these responses. Of the five Warrack Lectures, he devoted the first to "The Preacher's World" (an understanding of modern society which enables more relevant preaching) and the last to "The Preacher's Inner Life."³⁹

One needs only a quick review of that fifth lecture to see the importance Stewart gave to the preacher's personal integrity. These heads summarize his thinking. The preacher is "a man . . . utterly dedicated to his

work," ". . . of prayer," ". . . marked by a great humility," ". . . of authority" (A key component of 'authority' is 'living personal experience. '), and ". . . on fire for Christ."⁴⁰ The preacher has "chosen a vocation . . . which more than any other calling in the world depends upon the quality of life and the total witness of character which by the grace of God a man may bring to it."⁴¹

As stated above, Stewart valued the systematic preaching of Christian truth, not for its own sake, but for the transformation it effected in persons. And, likewise, although Stewart continually repeats the importance of message content, he does not neglect the significance of sermon form.

To argue that, because the message in itself is so all-important, we can afford to ignore the mere form of its presentation, would be arbitrary and wrong-headed. On the contrary, it is precisely because the message entrusted to us is of such paramount importance that we should labour at it day and night, sparing no pains to become skilled in our craft and to make the earthen vessel as worthy as we can of the treasure it contains.⁴²

What principles guide the creation of preaching "vessels?" First, we recall Stewart's premise that a sermon should "please its hearers."⁴³ A preacher who considers his people as he prepares, constructs sermons that grip and maintain congregational interest.⁴⁴ To do this, he employs "simple and direct" language appropriate to the hearers.⁴⁵ He selects word pictures that clarify the abstract truth.⁴⁶ The

message is "all-important." Yet, the preacher's grasp of the message is equally necessary. And, Stewart affirmed that preaching, to accomplish its purpose, must convey the message in a manner the people can grasp.

C. Karl Rahner

1. Sources

As we turn to Karl Rahner, we discover that 'Rahner lecturers' basically agree with 'Lloyd-Jones lecturers' on this chapter's second question: criteria for selecting sermon topics. On the third question, 'Rahner lecturers' agree with their 'Stewart counterparts'. On the first question, which refers to the source of preaching, the 'Rahner group' moves onto new ground.

The 'Lloyd-Jones'+ 'Stewart lecturers', considered above, see the Bible as the single source of preaching. The preaching instructors who identify with Rahner see the Bible and other factors contributing material to preaching. What are these other factors? The response of 'Rahner lecturers' to question nine ("Preaching must be true to . . .") indicate the high priority they give to 'tradition' (table 31). Likewise, these lecturers expressed a greater openness (than 'Lloyd-Jones'+ 'Stewart lecturers') to interdisciplinary participation in preaching education. This openness demonstrates the importance they give, in teaching preaching, to theology and church history (38).

Responses to survey questions seven, nine, and ten reveal the significance of the Bible for 'Rahner

lecturers' (28,30,31). Statistics representing the responses on those three questions, however, show that a smaller number of 'Rahner lecturers' (than of 'Lloyd-Jones'+ 'Stewart lecturers') consider the Biblical material as a primary component of preaching.

Karl Rahner's belief in universal revelation precludes any theology which views Scripture as a complete, or closed, revelation.⁴⁷ His writings offer a theological basis for the position of the 'Rahner lecturers': 'The Bible and other materials serve as the source for preaching.' Rahner wrote that God has revealed himself to man in all times. The New Testament era was the high point of revelation, but certainly not the limit of revelation.

Rahner joined Stewart in emphasizing Jesus Christ as the incomparable revelation of God.⁴⁸ "Jesus is the one mediator of salvation for all people and has a unique, irrevocable, all-encompassing significance for the salvation of all people."⁴⁹ As pointed out above, Stewart saw the inspiration of Scripture in its accurate portrayal of Jesus (see note 26). Rahner saw the New Testament's value in its picture of the historical Jesus and the earliest Christian theology (tradition) reflecting on the significance of the Incarnation.⁵⁰

That reflection continues; the close of the canon was not the end point of God's self-communication. Through historical events and human servants, God continues to speak his word in a, perhaps subsidiary, yet

still authorititative manner.⁵¹ And, in this manner, the Church teaching office, historically and currently, offers its interpretation of Scripture and, more importantly, the Christ event. Thus, "It is only in the interplay of the two [Scripture and tradition] that the reality of what is merely written in Scripture comes to be, that is, can be proclaimed."⁵²

For Rahner, the ultimate authority of a sermon lies not in its source, whether that be Scripture or tradition. The authority of any message lies in its content.

From the pope down to the associate pastor in the pulpit, the fundamental-theological grounding of the faith, both in theory and practice, is not sufficiently presented along with the truths of the faith. Generally only a call to the formal authority of the Church is made, as if the formal authority of the Church were more convincing than the contents of what is said. Mostly the reverse is true (underlining mine).⁵³

2. Selection of Material from Sources

Following the spirit of that quotation, 'Rahner lecturers' move back toward a more conservative position on the criteria for selecting preaching topics. Priests preach what they do because God, through established church tradition, directs so. More than the other lecturer groups, 'Rahner lecturers' stated that preaching must be true to God (table 31). In selecting the primary purpose for the teaching of preaching, this group gave first priority to "helping students see God as the ultimate source of preaching (26).

Rahner himself would support these statements. The preaching of the church must be faithful to God and his truth.

"God, his honor, the responsibility of living before the judgment of God, the hope of eternal life, Jesus Christ, the crucified and resurrected one, remain the eternally central themes of the life and preaching of the Church."⁵⁴ Likewise, "The priest therefore should not bother people today with any sort of irrelevancy; he should really preach what is essential and decisive.

. . . We have to speak of Jesus Christ, of the eucharist, of God, of his mystery, of the Trinity."⁵⁵ Rahner elevated preaching to a point of honor near the Eucharist itself; both (along with other aspects of the liturgy) serve to contemporize God's historic salvific acts.⁵⁶

To this emphasis on preaching the message in a manner faithful to God, Rahner would add balancing counterstatements. Rahner warned against preaching that . . .

has often become a kind of dogmatizing, from the outside, boasting formal and doctrinaire authority, a moralizing that was not infrequently arrogant or appeared pharisaical, a shunning of daily political or cultural political problems over against which the Church puts her claims.⁵⁷

He felt that preaching loses its value when it degenerates into this dictatorial mode. True preaching always seeks, Rahner wrote, not to legislate, but to "edify." Edifying preaching does not, however, lose its note of authority. In order truly to edify, people in a

congregation "must be confronted with God's claim on their life."⁵⁸ In the selection of preaching content, God, not the hearers, remains central.

3. Preparation and Delivery of Selected Material

Responses to three survey questions demonstrate the relative priority 'Rahner lecturers' give to 'the preacher as a person' (as compared to 'Lloyd-Jones'+ 'Tillich lecturers'; see tables 26,28,31). Similarly, their emphasis on 'communication' is seen in responses to questions eight and ten⁵⁹ (tables 26 and 28). Thus, it appears that, in preparation of messages, 'Rahner lecturers' see great import in presenting the chosen material in a manner which accords with the persons involved, both preacher and hearers.

Rahner, without doubt, believed that the preacher must adapt for his people the historic message of God. As overall editor of Concilium and, more specifically, its issues focussing on pastoral theology, he could have selected for himself any relevant topic for the number on preaching. He chose to write an essay relating preaching to 'demythologization'. In that article, he sought primarily to support the thesis that the ancient message must be translated into contemporary language. Preaching the historic message in the vocabulary and thought form of past days would destroy the message in unintelligibility. This 'translation' of the message, therefore, does not essentially change its content, but enables it to remain powerful in an ever changing context.⁶⁰

Precisely for this reason, that each preacher uniquely translates the truth for his hearers, Rahner felt that the preacher must internalize and personally experience that truth. His knowledge of both content and congregation must be intimate, if he is to speak accurately and relevantly. Experience with God, in the depths of a priest's being, precludes easy talk about him.⁶¹ Likewise, "the preacher should be able to hear his own sermon with the ears of his actual audience. Then he, in experience, will automatically begin to find out that he has to 'translate' and the best way of translating."⁶²

Rahner held that the very nature of God as 'mystery' required the preacher's active personal involvement in his message. Otherwise, he falls to deadly pride and conveys the heretical concept that God, as he is, can be known.⁶³ "The concept 'God' is not a grasp of God by which a person masters the mystery, but it is a letting oneself be grasped by the mystery which is present and yet ever distant."⁶⁴ When the priest allows himself to be grasped by God, it brings a radical freshness to his preaching. He discovers that "he does not do something, but does himself."⁶⁵ As the congregation receives this personal message, they are able to respond appropriately, not 'doing something but themselves'.

D. Tillich

1. Sources

The last of the four preacher-theologians frequently

chosen by British lecturers in preaching is Paul Tillich. In considering the response of 'Tillich lecturers' to this chapter's three critical questions, once again we notice a similar pattern of relatively close agreement between the lecturers' and the mentor they selected.

In relation to the first question, the source of preaching content, 'Tillich lecturers' agree with their 'Rahner' counterparts. For these two groups, the Bible is only one potential source; others are also important. Responses to questions nine and ten document the interest of 'Tillich lecturers' in the Bible (tables 28 and 31). Yet, on these two questions, and, to a greater degree, in their definitions of preaching (tables 29 and 30), 'Tillich lecturers' gave less priority to the Bible than 'Lloyd-Jones'+ 'Stewart lecturers'.

What other sources of preaching content do 'Tillich lecturers' value? From the survey responses, it is difficult to offer a simple answer. 'Tillich lecturers' did not state the importance of 'tradition' to the same degree as 'Rahner lecturers' (table 31). Responses to questions ten and sixteen a. do offer potential answers. 'Tillich lecturers' most frequently included material relating to sermon purpose in their list of important class lecture topics (28). This points at the importance of deriving preaching material from the recipients of preaching, those whom preaching seeks to affect.

Table 38 documents the fact that 'Tillich lecturers' expressed the greatest openness to interaction between

the teaching of preaching and other theological disciplines. As with 'Rahner lecturers', this brings directly into preaching, along with the study of Scripture, the matters of church history and systematic theology. This emphasis on theological awareness is supported by responses to other questions. Consider the exceptionally high ranking of second priority given to "helping students develop a theology for preaching" (table 26),⁶⁶ as well as 'theology'-related responses to questions nine and ten (tables 31 and 28). Tillich lecturers, then, would support the use of three primary sources for preaching: the Bible, congregation, and (historic and contemporary) theology.

How do the writings of Paul Tillich correspond, on this point with the opinions of 'Tillich lecturers'? Quite well. He, like Rahner, certainly adhered to the 'Bible and . . .' philosophy in the employment of sources for theology and preaching. Without doubt, he valued a theology and preaching which sought to be contemporary, that is, related to living persons. And, the wording of the last two sentences foreshadows Tillich's thought of the close relationship between theology and preaching.

We next review and support each of those last statements.

"The Bible is both the original event and original document; it witnesses to that of which it is a part."⁶⁷ Thus, Tillich summarizes his perspective on Scripture. As the primary source book of Christian

faith, it cannot be replaced. God has spoken through the events it describes, as well as the writing and original distribution of its contents. God still does speak through the Bible and the Christian religion founded upon its premises.⁶⁸

But, according to Tillich, men do Scripture a harm when they dogmatize its symbolic statements of truth. Symbols retain optimum value only when seen as symbols. As God is the Being above being (Being Itself), man can know him and speak of him only symbolically. In fact, anything can transmit the holy; nothing is excluded from the possibility of becoming a divine symbol, and, thus, a source of preaching content.⁶⁹ For Tillich, the Bible can be only one source of appropriate symbols.

Tillich's perspective on the relation between preaching and its recipients is considered in greater detail below. One can hardly overestimate the importance of contemporary culture and thought in Tillich's theology and, following that, his views on preaching. The degree to which the contemporary world provides the reference point for selection of preaching topics allows his followers to include the questions of modern man as a source of preaching content (See below).

In the opening pages of his Systematic Theology, Tillich lists the sources of his theology, and, ultimately, sources for preaching. These include the Bible, historical theology, church history, denominational structure, and the history of religion and

culture.⁷⁰ This list documents the preacher's debt to a broad spectrum of theological sources.

2. Selection of Material from Sources

From these sources, how should one select preaching topics? As pointed out above, 'Lloyd-Jones'+ 'Rahner lecturers' most frequently mentioned 'God' on several survey questions.⁷¹ The suggested correlation between that fact and those lecturers' teaching of preaching is in the premise that God or a God-given tradition determines preaching content. If 'Tillich lecturers' feel that no such (external) arbiter decides the content of preaching, what criteria helps the preacher determine his subjects?

It appears that relatively high statistics on several questions relating to the congregation provide the answer. On both questions relating to the purpose of preaching, 'Tillich lecturers' gave concern for the congregation higher than average priority (tables 26 and 28). Responses to other relevant questions lead to the same conclusion (table 26: Contemporary world; 29: Modification; 31: Congregation; 32: Relevance; and even table 39, where lecturer opinion on the usefulness of the arts and sciences points toward the importance of extra-theological concerns).

Tillich often repeated his dictum that preaching must answer the questions contemporary man is asking.⁷² Scientific and technological advancement has brought society into an enlightened rational

existence. But this objective progress has done little for, and perhaps has heightened, man's existential despair.

The tragic self-destruction of our present world is the result not simply of the particular contradictions bred by that world but also of the contradictions which characterize human life always. History shows that, over and over again, the achievements of man, as though by a logic of tragedy, turn against man himself.⁷³

So what can the preacher do? Tillich criticized preachers who endeavor to promote their hearers' positive response to God. But, every preacher must, he declared, offer truth which enables hearers to make a valid decision for or against the Gospel. This takes place only when the preacher frees his preaching from outdated elements which hinder communication with contemporary man.⁷⁴ The preacher must choose those symbols which speak to technological society in the midst of its alienation, otherwise his preaching is doomed to irrelevance.

3. Preparation and Delivery of Selected Material

In relation to the first two of this chapter's questions, 'Tillich lecturers', as expected, take a position contrasting with the 'Lloyd-Jones lecturers'. The third question unites these two groups. 'Tillich lecturers', compared to 'Stewart'+ 'Rahner lecturers', give low priority to both 'the preacher as a person' and to the goal of communicating truth to the congregation.

Consider, also, their opinion on developing

preaching students as persons. In response to questions eight and ten, 'Tillich lecturers' yield the lowest statistics in this aspect of teaching (compared to the other three groups; see tables 26 and 28). Only the 'Lloyd-Jones lecturers' stated that "Preaching must be true to the preacher" less often than 'Tillich lecturers'.

As surprising as those facts may be, the responses 'Tillich lecturers' gave to questions relating to 'communication' are even more unexpected. Opinions described in the preceding paragraphs show how congregational factors govern other areas of preaching for 'Tillich lecturers'. Not so here. According to their responses to question eight, this group is least concerned of the four to impart communication skills to their students (table 26). 'Tillich lecturers', to an even greater degree than 'Lloyd-Jones lecturers', see 'proclamation' as the purpose of preaching (29).⁷⁵ Sixty percent of the 'Tillich lecturers' included 'communication skills' in their list of important lecture concepts, but two of the other groups' responses yielded higher percentages. Apparently, at least a large minority of 'Tillich lecturers' have disregarded the tenets of their mentor here.

At first glance, no connection between Paul Tillich and 'Tillich lecturers' appears on this point. The paragraph which opens the chapter, "Communicating the Christian Message: A Question to Christian Ministers and

Teachers," in his Theology of Culture seems to belie the positions taken by 'Tillich lecturers'.

The question implied in this chapter is not: What is the Christian message? Rather it is: How shall the message (which is presupposed) be focused for the people of our time? In other words, we are concerned here with the question: How can the Gospel be communicated? We are asking: How do we make the message heard and seen, and then either rejected or accepted? The question cannot be: How do we communicate the Gospel so that others will accept it? For this there is no method. To communicate the Gospel means putting it before the people so that they are able to decide for or against it. The Christian Gospel is a matter of decision. It is to be accepted or rejected. All that we who communicate this Gospel can do is to make possible a genuine decision. Such a decision is one based on understanding and on partial participation.⁷⁶

A subsequent quotation from that essay summarizes its thought. "Communication is a matter of participation. Where there is no participation, there is no communication."⁷⁷ Participation in what? In life: the minister's own life (experiencing the content of his message) and the lives of his recipients.⁷⁸ This personal knowledge enables meaningful and appropriate communication. For example, Tillich felt strongly that contemporary secular vocabulary must govern preaching language.⁷⁹ The preacher seeks words that both describe the Gospel as he knows it and make that experience comprehensible for his people.

On the balance between content and persons, does the weight lie to either side? On the basis of the above, Tillich would have answered, "Yes, toward persons." What could have brought the 'Tillich lecturers' to a position

more greatly weighted toward content?

There are features in Tillich's work that help explain this opinion. In his writing, he continually emphasized the universal need of man.⁸⁰ The common denominator of human existence? Just that--"human existence,"⁸¹ fraught with need. "The first thing we must do is to communicate the Gospel as a message of man understanding his own predicament. What we must do, and can do successfully, is to show the structures of anxiety, of conflicts, of guilt."⁸² So, in this sense, the unique identity and experiences of either preacher or congregation matter little. Whoever they are, there remains within them a residue of alienation from which no amount of Christian preaching or the believing reception thereof can bring freedom.⁸³

Healing is fragmentary in all its forms. . . . Not even the healing power of the Spirit can change this situation. Under the conditions of existence it remains fragmentary and stands under the 'in spite of' of which the Cross of the Christ is the symbol.⁸⁴

Ultimately, even for the preacher, life offers no escape from doubt or despair. So, he profits little by contemplation of the point to which his efforts will lead himself or his people. His greater concern should be grappling with the predicament all men share and the Ultimate Being who alone offers hope. The condition of individual beings lies outside the preacher's sphere of control. To all, he proclaims a similar message, the hope of their being grasped by God.⁸⁵ The preacher

offers the possibility of what the one God (not the many hearers) may do. So, in this sense, Tillich did see the preaching content (God himself) taking precedence over particular preachers and congregations.

Tillich's view of the preacher's task? To analyze his culture, so that he could proclaim the message in a manner that enables hearers to receive it.

Only by embodying and preaching the new reality on which it is based can the Church and its ministry be relevant for our time. Any other priority prevents him from concentrating on the function which should make him relevant--that of pronouncing and repeating the message of a new reality.⁸⁶

III. Reconsideration of the Three Questions

Thus far, this chapter highlights key differences among the four largest theologically based sets of lecturers and the theologians with whom they identify. These significant disagreements in theologies of preaching and their effects on the teaching of preaching preclude the statement of specific concluding statements describing preaching, or the teaching of preaching, today. But is it possible to locate any consensus underlying these positions which would allow more general descriptive statements?⁸⁷

After chapters two and three broadly set forth the seven theological models, chapter four listed a number of foundational consensus statements, common denominators underlying all of the theologies. To some degree, that can be done again in relation to the three questions

detailing the theologies of preaching.

With this consensus in hand, it is possible to state principles which broadly govern the teaching of preaching. In each case, selected survey responses illustrate how these principles operate in current teaching of preaching. At this point, we reconsider this chapter's questions, looking, where possible, for consensus.

A. Sources

What is the source of preaching? Martyn Lloyd-Jones answered, 'The Bible, which is the Word of God'. James Stewart: 'The Bible, whose every page points to Jesus Christ'. Karl Rahner: 'The church's God-given tradition, whose climax was reached in the New Testament era, but which has developed authoritatively to this day (and will continue to do so)'. Paul Tillich: 'Anything can be a bearer of the holy; preachers should draw on all symbols which present the Ultimate to man'.⁸⁸

All four theologians, in relation to this question, share a partial affinity with the position of Karl Barth. His answer to this question can be summarized as follows:

God himself is the source of preaching. Without God's self-revelation, man would have nothing substantive to preach. God's Word, his description continues, is threefold.⁸⁹ First, God reveals himself supremely in his Son, Jesus Christ.⁹⁰ The nature of that statement disallows its objective proof. This 'hypothesis', however, lies at the very root of Christianity.⁹¹

Christian preachers generally begin with that presupposition. If God supremely reveals himself in his Son, it is in that divine self-communication that we find the optimum source of preaching.

Likewise, God's second (in logical priority, not verity) means of communicating his Word is the Bible. In the Bible's faithful testimony to Jesus Christ, men learn of God. Again, this is a statement of 'faith'. But, if Christianity finds its basis in Jesus Christ, God's primary self-revelation, it follows that knowledge of Jesus comes from those with whom God interacted in preparation for Jesus' coming (i.e., the Old Testament nation of Israel), Jesus' actual contemporaries, and the early members of the church he established.⁷² The Bible gives us this 'first-hand' information. Disagreements over Scripture's interpretation frequently arise. Few, however, question the premise that the Bible is the book that Christians must interpret.

And, as Barth wrote, God reveals himself through persons who preach his Word as it appears in Scripture's testimony to Jesus Christ. If Jesus Christ supremely reveals God, and Scripture offers the adequate portrayal of Jesus, the next step follows clearly. God himself speaks through those who build their testimony on his previous self-communication.

While all four theologians whose positions were first presented in this chapter would agree with that last statement, major disagreements would arise in its

implementation. Each might have used that principle to point out weaknesses in positions other than his own. Lloyd-Jones, for example, would say that preachers must accept conservative tenets of faith, like his own, in order to "build their testimony on God's previous self-communication." (Lloyd-Jones, solidly in the conservative tradition, felt that the conservative tenets themselves had been communicated by God.) Tillich would respond with a thought precisely opposite. He said that, in order to be faithful to God's being, one could not so dogmatize his theology.

A consequential principle is at stake here: the nature of truth in statements describing God. While a lengthy answer to that question is not germane to the matter at hand, a relevant observation helps the movement of this study. Most Christian theologians would accept the premise of God's infinity, his limitlessness.⁷³ And, thus, at best, human statements describe God incompletely. But what of the validity (i.e., as accurate descriptions of objective reality) of statements which partially describe God? Such statements stand on the foundations provided by various theological traditions.⁷⁴ On the basis of their traditions, Lloyd-Jones and Tillich could point disparaging fingers at each other's positions. The crucial point for the argument at hand is not the accuracy of either (or any other relevant) position, but the fact that the argument takes place on the basis of tradition. Lloyd-Jones would

have said that his tradition came from God, and is based on God's Scriptural self-revelation, yet it is obvious that all broad theological traditions, his included, extend beyond Scripture. And so, those traditions are included, explicitly or implicitly, in all lists of preaching sources.

Each of the theologians considered in this study accepted the premise that God speaks through preaching.⁹⁵ Thus, each would have to accept the conclusion that God can speak through tradition. (This statement should cause no difficulty even to adherents of even the more conservative traditions, for these persons would attribute their traditions to God himself.)

What is the source of preaching? A generally accepted answer lies in Barth's hierarchy of sources. First, God himself who has revealed himself in Jesus Christ. Second, God has revealed Jesus Christ in Scripture. Third, God speaks his word through human instruments who preach the good news of Jesus as they find him in Scripture. Collected 'preachings' formulate into traditions. All these factors reveal God to man, and are appropriate sources for preaching.

B. Selection of Material from Sources

How does the preacher select preaching emphases from his sources? Lloyd-Jones proclaimed a preaching of the one Gospel given by God for everyone. Rahner advised preaching under the direction of the Church (tradition), which, within that tradition, is governed by God himself.

Stewart told ministers to preach the Bible because it held the answers to the needs of men. Tillich recommended a preaching of the Gospel (tradition) that would answer the questions of the contemporary world.

Once again, one of the preacher-theologians not selected frequently by the surveyed lecturers offered a perspective which, perhaps, underlies that offered by the other four.

Harry Emerson Fosdick's 'project' method' began with his people, the unique collection of individuals that listened to him preach week by week. Each week, he took a critical issue pressing on those people to Scripture. From that source (and others as well), he proposed solutions to his people's needs.

Fosdick described the ideal sermon in terms of two simple components: its "object" and "subject." In the preparation of such a sermon, the selection of the object always precedes the choice of subject.

I mean not simply some over-all aim--such as the presentation of Christian truth and the persuasion of men to accept it--which obviously should be all preaching's purpose, but for each sermon a specific intent. . . . I, for one, cannot start a sermon until I clearly see what I propose to get done on Sunday morning.⁹⁶

But, of course, in order to accomplish its purpose, the sermon must offer appropriate content. Fosdick goes on:

To be sure, the object of a sermon always involves a subject. Whatever the aim may be, some truth is relevant to its accomplishment, but the truth, when presented in any given sermon, should be no abstraction, but an

implement to serve a definite intent. So, having chosen an object, I look for the relevant truth, and at that point the Bible invariably steps in.⁹⁷

None of the four frequently chosen preacher-theologians gave such priority to the unique congregation before each preacher. In fact, three of the four began with content, rather than congregation.⁹⁸ Of the four, only Tillich, like Fosdick, thought it wiser to begin with contemporary questions. But Tillich focussed on universal dilemmas, rather than particular issues facing unique congregations.

Each of the four, however, would have defended his method of selecting preaching themes, however, on the basis of a Fosdickian reasoning. Lloyd-Jones, Stewart, and Rahner said that systematic preaching of the great Scriptural themes meets the needs of every congregation, and, thus, the specific congregation before any preacher. Likewise, Tillich considered preaching as the discussion of questions common to all contemporary people.

It goes without saying that the Christian Gospel (however defined) is good news, not merely because it is true, no matter how important its verity may be. While, for example, the multiplication tables are as true as the Gospel, they are unimportant for preaching, as they do not provide human fulfillment. Preachers focus on the Christian Gospel because of its potential for meeting human needs. It follows, then, that this standard--the potential within a truth for helping persons attain personal fulfillment within a relationship with

God²²--is the primary criteria for selecting preaching content.

C. Preparation and Delivery of Selected Material

As stated above, the four frequently chosen preacher-theologians find some basis for agreement to the question of preaching's source in Karl Barth's trinity of God's Word Incarnate, Written, and Preached. Similarly, the varying criteria for selecting material from the source(s) find a common basis in the 'project method' of another preacher-theologian the preaching lecturers generally consider secondary: Harry Emerson Fosdick.

If the pattern continues, a consensus answer to this chapter's third broad question (the priority of content or congregation in the preparation and delivery of selected messages) should come from Rudolf Bultmann. In reality, the situation is not quite that tidy, yet a Bultmannian perspective offers a helpful starting point.

Bultmann saw preaching as incarnational. Note this fact in the following two quotations:

A man just like myself speaks to me the Word of God: in him the Word of God becomes incarnate. For the incarnation is likewise an eschatological event and not a datable event of the past; it is an event which is continually being reenacted in the event of proclamation.¹⁰⁰

The eschatological occurrence continues to take place in preaching in the address which proclaims. The preaching, therefore, . . . is always the word of man and at the same time it is to be understood as God's address.¹⁰¹

Three related points summarize his thought on the relation between preaching and the concept of

incarnation.

First, preaching is the only means by which modern man (initially, at least) interacts with Christ.

The fact of salvation is not such without the preaching. There is no way of going behind the preaching to a saving fact separable from the preaching--whether to a 'historical Jesus' or to a cosmic drama. Access to Jesus Christ exists only in the preaching.¹⁰²

Second, true Christian preaching always does offer Christ.

The eschatological now of the death and resurrection of Jesus is . . . not a past moment in the vanishing sequence of time; it is marked out as the eschatological now by being always contemporary wherever the preaching sounds.¹⁰³

Thus, only preaching offers Christ; preaching always offers Christ. This conjunction led Bultmann to the further step of identifying Christ and preaching.

If the proclamation of the Word is a continuation of the Christ event, and if Christ is present in the word of the church, then the conception as a whole, leads to the affirmation that Christ is himself the Word.¹⁰⁴

Because Bultmann saw no means of accurate knowledge of God beyond present experience, no access "to a 'historical Jesus' or to a cosmic drama," preaching moved to the forefront of Bultmann's theology. For him, it is in preaching (without doubt, primarily in preaching, if not in preaching alone), Christ is present.

A view of preaching as incarnation is not, however, tied to a Bultmannian hermeneutic. For example, Barth, as noted above, also believed that God speaks his Word in preaching. (But Barth also proposed that God's Word

{i.e., God's self-revelation, or accurate knowledge of God} is present in Scripture, and, supremely, in the historic Jesus.) Indeed, others of the seven theological systems include the statements that God speaks, and Christ is present, in preaching.¹⁰⁵

Acceptance of preaching as incarnation has significant implications for a theology of preaching, particularly as it relates to this chapter's third question, "Do persons or content take priority in the delivery of the message?"

A short summary of the historic doctrine of Incarnation helps explain the analogy. This doctrine pictures God and man initially separated.¹⁰⁶ In a moment of history, "the Word became flesh." Bringing God-ness and man-ness together, Jesus Christ enables reconciliation between God and man. This new relationship transmits life (God-ness) from God to man. According to the traditional model, Christ could effect this salvation only as he was "perfect God and perfect man."

Today, the preacher and his preaching follow this incarnational pattern.¹⁰⁷ He brings the message of reconciliation from a loving God to an alienated world. But he can incarnate this message of relationship, i.e., his preaching can be effective, only to the degree that he experiences relationship with both God, the initiator, and man, the recipient. He and his words, ideally, take on the dual God-man nature.

A preacher separate from God does not incarnate God's Word. A preacher cut off from his people cannot present God's Word in a form they recognize.¹⁰⁸

Preaching's incarnational character gives it particular value. First, preaching's verbal nature allows a detailed explanation of the divine self-giving. Second, a preacher who lives and speaks as the 'word become flesh' (who is himself in intimate fellowship with God and who offers the divine presence to the congregation) serves as more than an objective narrator describing the gift. His words in preaching (and his life throughout the week) embody God's self-giving (as in the historic Incarnation, so in contemporary preaching). The preacher, whom God indwells, selects aspects of God's truth, and methods of communicating that truth, which are appropriate for his congregation. The preacher, thus, exegetes, not only Scripture, but also his congregation and his own intimate knowledge of God.

This provides an answer to this chapter's third question, an answer which shares components from each of the four frequently selected preacher-theologians. In preparation of preaching content, persons take priority. Theologically sound doctrine, derived appropriately from valid sources, is, without doubt, essential. But the mere proclamation of propositional truth is less than ideal. To achieve its desired effect of enabling people to touch God, and, God to touch people, preaching comes from God, through its human messenger, and to its

hearers¹⁰⁹ (from a person, through a person, and to persons).

In this way, complementary (not contradictory) thoughts from Barth, the kerygmatic theologian, and Tillich, the apologetic (answering) theologian, come together. Barth's view of revelation emphasized the God who gives objective truth concerning himself.¹¹⁰ Tillich countered by emphasizing that there is no revelation unless someone receives it.¹¹¹

Preaching is incarnation. God lives incarnate in each preacher's unique human language.

D. Summary

The preceding pages set forth three foundational tenets of preaching. The preacher derives his preaching content from God, through his revelation in the incarnate Jesus Christ, the Bible, and historic preaching. In developing specific sermons, he takes the spoken and unspoken questions of his people to the sources, in order that, from them, he might bring relevant truth to the people. As the preacher develops his experiential knowledge of both God and congregation, his preaching offers, not merely statements of objective truth, but an incarnation of the truth. In preaching, God himself is present and speaking to the people.

IV. The Resultant Teaching of Preaching

Based upon this foundation, it is possible to offer broad statements describing the teaching of preaching.

These statements, of course, do not describe every lecturer's system. In order for lecturers to remain faithful to their theologies, distinctions among teaching methods must continue. At the same time, these statements do offer an overview of general principles. Specific teaching methodologies which illustrate applications of these statements are cited.

First, the teaching of preaching is a most important aspect of ministerial education. Supporting this is the yet more foundational importance of preaching itself. The amount of time pastors devote to sermon preparation and delivery, as well as the aggregate time congregations give to its reception, bespeaks the importance of preaching in the life of the church.

Yet even more significant than the amount of time preaching occupies is the value of that which takes place in preaching: God, through a human instrument, communicates himself to persons.

Within the church, preaching occupies a position of high value. The preparation of persons for this ministry, therefore, assumes equal precedence.

Reflecting this position, the majority of responding colleges allocate at least the equivalent of a one term course to the teaching of preaching.

Second, preaching lecturers give appropriate¹¹² emphasis to each aspect of their subject: God speaking through a human instrument to unique persons. Because the lecturer addresses preachers (in-training), he

focuses on them and their relationship with the other two participants in preaching: God and their congregations.

The lecturer's focus on student contact with God has at least two components: the student's own existential relationship with God and the more academic awareness of previous divine-human interaction.

We begin with the second of these, which involves the student's growing knowledge of the written sources of preaching, as well as the persons and events which generated them. The broader theological curriculum, with its attention to Old Testament, New Testament, systematic theology, and church history, greatly assists the preaching lecturer here. It always remains his task, however, to encourage the student's integration of these related disciplines with the task of preaching.¹¹³

Several colleges employ a method consistent with the goal of bringing all theological studies into the realm of preaching. On a regular basis, the entire staff and student body gather for a two to three hour session. The group dedicates the first hour to a joint worship experience, led either by a staff member or student. Particularly in the case of student preachers, the presence of the wider faculty in this service offers a vivid reminder that preaching reflects the entire theological education. A subsequent evaluative discussion reviews the entire process of preparing for and leading worship, particularly preaching.

But preachers draw content not only from written

sources. Vital preaching emanates, most likely, from a person in existential contact with God, the Source behind the sources. As faith goes beyond merely the mind, so does preaching, and, thus, preparation for preaching.¹¹⁴ (The preacher who merely repeats material from the sources often becomes trite or meaninglessly academic.)

Because of the personal nature of the God-man encounter, neither the preaching lecturer nor any other person can directly inculcate spirituality. But, it is possible to teach (and essential for the students to learn) the practices which promote personal spiritual growth. Likewise, the preaching lecturer (and to a greater extent, the college community as a whole) can encourage the formation of worship habits which bring the student into personal contact with God.

The following quotations from college-published material (from a wide spectrum of denominational and theological settings), which lecturers provided along with their survey responses reveal ways this principle is implemented.

The weekly pattern of prayer and worship is a vital part of the community, and reflects the College's blend of tradition and radicalism. Worship based on catholic spirituality is cherished, but this is combined with a freedom which allows students to develop different forms of worship to fit varying circumstances and places of worship. The aim is that students should develop their prayer and spirituality, and also learn more of the meaning and ordering of worship. This, it is hoped, will equip them to deepen their worship and prayer life. . . .

A Quiet Day, led by an external speaker, is arranged for each term. In their final term, all students are asked to participate in a two-day retreat outside the College. . . .

It is hoped that students will learn and grow within this framework of prayer and worship, which is part of our common life and affords an opportunity for individuals within the community to deepen their relationships with God. To assist this growth, a course of lectures and seminars on spirituality is provided, which attempts to root prayer within a total pattern of daily life, and to make it consistent with open and questioning theological inquiry. As a further help toward their growth, each student has a staff member as personal tutor. . . .

Prayer is necessary for growth in theology and theology is necessary for growth in prayer. All are required to undertake a course of study in spirituality designed to help them to explore their own experience of prayer and spirituality and to learn about the Christian spiritual tradition. This, combined with the College's pattern of prayer and worship and occasional retreats, is intended to help people develop their personal disciplines of prayer and spirituality.

[Name of college] exists not merely to impart knowledge to its members but to help them to grow in the Christian life and to further their training in Christian service and leadership. This is rooted in the devotional life of the college, with morning and evening worship each day, and a weekly devotional Bible study.

The student's formation is for his whole priestly life, not merely for the academic qualifications he may bring to it. The people he is preparing himself to work for have a right to find in him a man of prayer and total commitment--a man of God. The life at [name of college] offers opportunities for strengthening habits of prayer and reflexion. Important here are the introductory course in Christian Spirituality, regular talks on prayer and the spiritual life, an experienced spiritual director at hand for each individual, and learning how to use the Bible for prayer. Community Mass, 'the source and summit of Christian life', is the centre of each day. A

man is also helped to deepen his understanding and appreciation of his faith, lived in the Church in the modern world.

Attention is paid therefore, to the cultivation of the spiritual life in communion with God in private together with corporate worship and fellowship by means of the Word preached and in prayer. The deepening of faith, love and hope in God, the Father, the Son and the Holy Spirit is stressed. Concern for those who are perishing and care for the Lord's people are emphasised because the preacher is also to be a pastor. We want men who come to the [college] to progress in all these respects and not decline.

Third, the preparation of preachers also involves increasing students' awareness of the recipients of preaching.

As part of their wider education, students acquire a grasp of society--its arts, natural sciences, social sciences, both historically and in contemporary terms.

In order to accomplish this, one college requires its students to pursue a first degree in a non-theological field. Other institutions include, within their theological curricula, courses in 'general studies', aimed at achieving the same purpose.

While the wider education gives students a sense of their world, preaching courses more specifically prepare them for composition and delivery of sermons to unique congregations. The lecturer offers a variety of preaching models, but it is difficult to replace the hands-on experience of actual preaching. As one college's literature stated,

Believing that the actual pastoral skills of

ministry can be most effectively learned 'on the job', the emphasis in Pastoral Studies at [name of college] is on preparing the ground for such learning; on exploring and creating an awareness of the context for pastoral ministry in contemporary society. In short the purpose is to help students to listen: to self; others; to society.

The majority of colleges require students to take part in an extended parish placement. There, in the context of mutual relationship, both congregation and student benefit from the preaching experience. Many theological educators are moving the teaching of preaching and other skill-related ministry tasks, as well as other aspects of ministerial education to the parish setting.¹¹⁵

Effective preaching comes from God, via the Bible and tradition. Material from these sources, as well as his own existential experience, communicates God to the preacher, who then offers himself appropriately to this hearers. Through this chain, a bridge is built between God and man.

Theological colleges do much to aid this process by giving students a well-rounded education in preaching, with proper emphasis on each of its components.

V. Overall Conclusions

Chapter one opens with a statement of an overall hypothesis: a preaching lecturer's theology is a primary determinant of his teaching of preaching. The evidence gathered from the survey of preaching lecturers offers

general support to this premise.

The hypothesis find particular validity in relation to the content of teaching. In their simplest terms, the survey findings offer little more than a truism: a lecturer's preaching theology determines the preaching theology he presents to his students. The particular manner in which this takes place (see above, p. 235-36) is, however, more important.

In relation to teaching methodology, the evidence in support of the hypothesis is less substantial. Survey results demonstrate that the theology a lecturer holds does influence his teaching methodology. But, his college's denominational leaning and institutional setting appear to exert similar influence on methodology. A further, more detailed, examination of the relationship between these two latter factors and the teaching of preaching would helpfully supplement this study.

On any given Sunday in Great Britain, over 49,000 men and women preach God's Word to congregations with memberships totalling over 6.9 million persons.¹¹⁶ The number of man-hours spent each week in preparation, delivery, and reception of sermons would be staggering. That quantifiable figure, and, more importantly, the non-quantifiable importance of what occurs in preaching, makes it appropriate that college programs of ministerial education allocate priority to preparing persons for the task of preaching. This study outlines theological arguments supporting the priority of education (within

the pre-ministerial college setting) for preaching. In addition, its picture of the present teaching seeks to enable lecturers to evaluate and improve their means of preparing preachers for tomorrow's church.

CHAPTER ONE NOTES (p. 1-11)

¹Throughout the dissertation, I generally use masculine pronouns when referring to preachers. I do this merely for the flow of writing; I do not intend this to reflect on the gender of persons.

²1985 figures from Peter Brierly, ed., U.K. Christian Handbook. (Bromley, Kent: Marc Europe, 1986), p. 132.

³Fosdick, of course, serves merely as a representative of this theological family. See, for a broader study of leading figures within the movement, Kenneth Cauthen, The Impact of American Religious Liberalism. (Washington, D.C.: University Press of America, 1983).

⁴I subsequently learned that one other non-responding college does not teach preaching.

CHAPTER TWO NOTES

INTRODUCTION (p. 12-14)

¹For the sake of writing flow, I do not begin each statement with "He wrote . . ." or similar words.

I. HARRY EMERSON FOSDICK (p. 14-25)

¹"In this century . . . no American Protestant minister has exceeded the prominence of Harry Emerson Fosdick." Robert M. Miller, Harry Emerson Fosdick: Preacher, Pastor, Prophet. (Oxford: Oxford University Press, 1985), p. vii. (Cf. a statement opening Christian Century's centenary tribute to Fosdick. "[Fosdick was] America's greatest liberal preacher of the twentieth century." Dean William Ferm, "The Living of These Days: A Tribute to Harry Emerson Fosdick." XCV(May 3, 1978), p. 472.

²The biographical material which follows is taken from Fosdick, The Living of These Days. (London: SCM, 1957). (See also Miller, Fosdick.)

³Fosdick, Living Days. p. 94.

⁴Fosdick, "What Is the Matter with Preaching?" Harper's Magazine. 157(July 1928):135.

⁵Fosdick, "What Is the Matter?" p. 136.

⁶Living Days. p. 93.

⁷Ibid. p. 97.

⁸Ibid. p. 96. (Cf. "An effective sermon is in a real sense a dialogue. To be sure, the congregation cannot talk back but, as the author [Jackson] says, 'In any relationship where there is no chance to talk back, there must be created a special atmosphere where persons can feel back.' Moreover, it is the secret of the preacher's art to know by clairvoyant intuition what they are thinking and feeling back." Fosdick, in "Preface", Edgar Jackson, A Psychology for Preaching. (Great Neck, NY: Channel Press, 1961), p. 8.

⁹Fosdick, "Introduction," in Samuel McComb, Preaching in Theory and Practice. (New York: Oxford University Press, 1926), p. xii, xiii.

¹⁰Fosdick, "What Is the Matter?" p. 139. (Fosdick felt strongly that the "creative" work of the pulpit continued in the private counselling room. "This, I take it, is the final test of a sermon's worth: how many individuals wish to see the preacher alone?" From "What Is the Matter," p. 141. Likewise, at the end of his career, he looked back, "I am commonly thought of as a preacher, but I should not put preaching central in my ministry. Personal counseling has been central. My preaching at its best has itself been personal counseling on a group scale. Of all the rewards of my work I prize nothing so much as the remembrance of miracles I have witnessed as the result of Christian truth brought to bear privately on individuals." Living Days. p. 214, 15.)

¹¹Fosdick, Living Days. p. 78.

¹²Cf. "All its [the Bible's] attitudes and its whole

course of thought were arrived at experimentally, not theoretically; they were the result, not of philosophic speculation, but of practical living reacting on thought." Fosdick, The Modern Use of the Bible (Fosdick's Beecher Lectures). (London: SCM, n.d.), p. 168.

¹³Ibid. p. 263. (Cf. "His [Jesus'] uniqueness is his spiritual quality. That to me is divinity." Fosdick, from an otherwise unpublished interview in Robert S. Shelton, "The Relation between Reason and Revelation in the Preaching of Harry Emerson Fosdick" (Th.D. dissertation, Princeton Theological Seminary, 1965), p. 155. See also As I See Religion. (London: SCM, 1932), p. 44.)

¹⁴Fosdick, The Modern Use of the Bible. p. 263. (Cf. "Wherever goodness, beauty, truth, love are--there is the Divine. And the divinity of Jesus is the divinity of his spiritual life." From "Worshipping Jesus," in The Hope of the World. (London: SCM, 1933), p. 127.

¹⁵Fosdick, The Modern Use of the Bible. p. 218. (Cf. As I See Religion. p. 58.)

¹⁶Fosdick, The Modern Use of the Bible. p. 205,06. (Cf. "If liberal Christianity neglects or dims the Master's ethical demands, it has lost its reason for existence. For according to liberal Christianity we are here by the grace of God, and in the power of God to bring all men's personal and social life under the dominion of the Master's principles of living." Ibid. p. 192.)

¹⁷Ibid. p. 225.

¹⁸Ibid. p. 264.

¹⁹Ibid. p. 266. (Cf. "It is not so much the humanity of Jesus that makes him imitable; it is his divinity. If he be only a good man, he is an isolated phenomenon. . . . But if Jesus is divine and if divinity is in each of us, . . . that is a gospel." Fosdick, "What Does the Divinity of Jesus Mean?" in Living Under Tension. (London: SCM, 1941), p. 176.)

²⁰Fosdick, "Being Good without Trying" from The Hope of the World. (London: SCM, 1933), p. 253.

²¹Fosdick, The Modern Use of the Bible. p. 26.

²²Ibid. p. 160,61.

²³Fosdick, Christianity and Progress. (London: Nisbet, 1922), p. 245.

²⁴Fosdick, The Modern Use of the Bible. p. 186.

²⁵Ibid. p. 185.

²⁶Ibid. p. 181-87.

²⁷Ibid. p. 105,06.

²⁸Ibid. p. 97.

²⁹Fosdick, from an unpublished interview in Shelton, "The Relation between Reason and Revelation," p. 151.

³⁰Fosdick, The Modern Use of the Bible. p. 101.

³¹Ibid. p. 106.

³²Ibid. p. 113.

³³Ibid. p. 124.

³⁴Ibid. p. 167. (Cf. "The abiding experiences are the essence of revelation." Fosdick, from an unpublished interview in Shelton, "The Relation between Reason and Revelation," p. 147.

- ³⁵Fosdick, The Modern Use of the Bible. p. 101.
- ³⁶Ibid. p. 106.
- ³⁷Ibid. p. 130.
- ³⁸Ibid.
- ³⁹Ibid. p. 164,65.
- ⁴⁰Ibid. p. 187.
- ⁴¹Ibid. p. 15.
- ⁴²Fosdick, "What Is the Matter?" p. 140.
- ⁴³Fosdick, in "Honesty in the Pulpit," an unpublished sermon, quoted in Edmund H. Linn, Preaching as Counseling: The Unique Method of Harry E. Fosdick. (Valley Forge, Pennsylvania: Judson Press, 1966), p. 144. (Cf. also "What Is the Matter?" p. 139.)
- ⁴⁴Fosdick, Living Days. p. 100.
- ⁴⁵Fosdick, in Jackson, A Psychology of Preaching. p. 8.
- ⁴⁶Fosdick, in McComb, Preaching in Theory. p. xii.
- ⁴⁷Fosdick, "What Is the Matter?" p. 140.
- ⁴⁸Fosdick, in McComb, Preaching in Theory. p. xii, xiii.
- ⁴⁹Fosdick, Living Days. p. 97. (Cf. "Animated Conversation," in Joseph F. Newton, ed., If I Had Only One Sermon to Preach. (New York: Harper and Brothers, 1932), p. 111.)
- ⁵⁰Ibid. p. 96.
- ⁵¹Fosdick, "Harry Emerson Fosdick" in Charles McGlon, ed., "How I Prepare My Sermons," The Quarterly Journal of Speech 40(February 1954):50. (Cf. "I am always interested rather to get an object for a sermon than a subject. No sermon seems to me to get well under way until I have clearly in mind some difficulty that people are facing, some question that they are asking, some sin they are committing, some possibility they are missing, some confused thinking they are doing, so that I have before me rather a goal toward which I aim than simply a subject or a text from which I talk." "Animated Conversation," in One Sermon. p. 109.)
- ⁵²Cf. "The preacher's major interest should not be historical or literary or theological. Everything should be a mere instrument in his hands for his definite personal goal of doing something creative with the individuals in front of him." Fosdick, "Animated Conversation," in One Sermon. p. 111,12.
- ⁵³Fosdick, "How I Prepare My Sermons," p. 50.
- ⁵⁴Cf. "With these ancient yet ever new needs of man's spirit on his mind, he [the preacher] is not first of all impressed by the changes of mental category which have taken place between Biblical times and his own. What most impresses him is the amazing timelessness of the Bible when it deals with the spiritual life of men." Fosdick, The Modern Use of the Bible. p. 62.
- ⁵⁵Fosdick, "How I Prepare My Sermons," p. 50.
- ⁵⁶Ibid. p. 51.
- ⁵⁷Ibid.
- ⁵⁸Ibid.
- ⁵⁹Fosdick, Living Days. p. 78.

⁶⁰Fosdick, "How I Prepare My Sermons," p. 52.

⁶¹Fosdick, Living Days. p. 176.

II. RUDOLF BULTMANN (p. 25-37)

¹The biographical information included in this paragraph is taken from Rudolf Bultmann, "Autobiographical Reflections" in Existence and Faith. Translated by Schubert Ogden. (London: Collins, 1964), p. 335-41.

²Bultmann, "Liberal Theology and the Latest Theological Movement," in Faith and Understanding. Translated by Louise P. Smith. (London: SCM, 1969), p. 29. (Ironically, Karl Barth leveled a similar charge at Bultmann. See "Rudolf Bultmann--An Attempt to Understand Him," in H.W. Bartsch, ed, Kerygma and Myth. Volume II. Translated by R.H. Fuller. (London: SPCK, 1962), p. 127,28.)

³Bultmann, "New Testament and Mythology," in H.W. Bartsch, ed. Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 19.

⁴Bultmann, Jesus and the Word. Translated by Louise P. Smith and Erminie H. Lantero. (New York: Charles Scribners' Sons, 1958), p. 48.

⁵Ibid. p. 30.

⁶Bultmann, Theology of the New Testament. Translated by Kendrick Grobel. (London: SCM, 1952, 1955), II:26. The use throughout this study of Bultmann's Theology of the New Testament takes into account the fact that, in this work, he wrote a Biblical theology, not a systematic theology (as in the model of Tillich or Rahner {Foundations of the Christian Faith}). Bultmann here presented his interpretation of what he perceived as the distinct theologies of Jesus, Paul, John, and the remaining New Testament books. This format prevents one from reading Theology of the New Testament as a straightforward summary of Bultmannian thought (hence, the greater dependence on other sources in this study). At the same time, one who compares Bultmann's Theology with other of his writings (or contrasts it with the writings of others) quickly notes that the distinctive Bultmann, nonetheless, appears in its pages.

⁷Bultmann, Jesus Christ and Mythology. (London: SCM, 1958), p. 30.

⁸Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:10, note 2. (Cf. "Myth intends to speak of a reality that lies beyond what can be objectified, observed, and controlled, and that is of decisive significance for human existence." From "On the Problem of Demythologizing," in The Journal of Religion. XLVII(January 1962):100.)

⁹Bultmann, Jesus Christ and Mythology. p. 17.

¹⁰Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:7.

¹¹Ibid. p. 7,8.

¹²Bultmann, Jesus Christ and Mythology. p. 35. (Cf. "Myth indeed speaks of a reality, although in an inadequate way." From "On the Problem," in The Journal of

Religion. p. 96.)

¹³Bultmann, Jesus Christ and Mythology. p. 36.

¹⁴Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:12.

¹⁵Bultmann, "Foreword," in John MacQuarrie, An Existentialist Theology. (London: SCM, 1960), p. vii. Here, Bultmann speaks of the Biblical message, and the underlying truth in Heidegger's Being and Time as "the understanding of existence that is given with existence itself."

¹⁶Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:21.

¹⁷Ibid. p. 20.

¹⁸Ibid. p. 19.

¹⁹Ibid. p. 21. (Cf. "The Crisis in Belief," in Essays: Philosophical and Theological. Translated by James C.G. Grieg. (London: SCM, 1955), p. 13.)

²⁰Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:19.

²¹Ibid. p. 20.

²²Bultmann, "Church and Teaching in the New Testament," in Faith and Understanding. p. 209.

²³Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:19.

²⁴Ibid. p. 20.

²⁵Bultmann, "Romans 8:18-27," in This World and Beyond. Translated by Harold Knight. (London: Lutterworth Press, 1960), p. 77,78.

²⁶Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:31.

²⁷Bultmann, "The Significance of the Historical Jesus for the Theology of Paul," in Faith and Understanding. p. 244.

²⁸Bultmann, "The Christology of the New Testament," in ibid. p. 283.

²⁹"Significance of the Historical Jesus," in ibid. p. 246.

³⁰Bultmann, Jesus and the Word. p. 14. (Cf. p. 8,13.)

³¹Bultmann, "Significance of Historical Jesus," in Faith and Understanding. I:245. (Cf. "The Concept of the Word of God in the New Testament," in Faith and Understanding. p. 311; "Bultmann Replies to His Critics," in Kerygma and Myth. I:207-09; and "The Christological Confession of the World Council of Churches," in Essays. p. 286. Bultmann clarified his position in an essay entitled "The Primitive Christian Kerygma and the Historical Jesus," where he places an intermediate step in the continuity between the Christ of faith and Jesus of Nazareth. There, he avows continuity "between the historical Jesus and the primitive Christian proclamation." He then goes on to compare closely the Christ of the early church proclamation and the Christ of the kerygma. The essay was translated by Carl Braatan and Roy Harrisville. It appears in Braatan and Harrisville, ed., The Historical Jesus and the Kerygmatic Christ. (New York: Abingdon, 1964), p. 18.)

³²"Significance of the Historical Jesus," in Faith and Understanding. p. 241. (Cf. "The proclaimer must become the proclaimed, because it is the fact that that he proclaimed which is decisive. The decisive thing is his person {not his personality}, here and now, the event, the commission, the summons. When the primitive community called him Messiah they were confessing that he was the decisive event, the act of God, the inaugurator of the new world. The definitive element in the concept of the Messiah is not the kind of nature which may be ascribed to him." Bultmann, "The Christology of the New Testament," in *ibid.* p. 284.)

³³Bultmann, "A Reply to the Theses of J. Schniewind," in Kerygma and Myth. I:117. (Cf. "It is often said, most of the time in criticism, that according to my interpretation of the kerygma Jesus has risen in the kerygma. I accept this proposition. It is entirely correct, assuming that it is properly understood. It presupposes that the kerygma itself is an eschatological event, and it expresses the fact that Jesus is really present in the kerygma, that it is his word which involves the hearer in the kerygma. If that is the case, then all speculation concerning the modes of being of the risen Jesus, all the narratives of the empty tomb and all the Easter legends, whatever elements of historical fact they may contain, and as true as they may be in their symbolic form, are of no consequence. To believe in the Christ present in the kerygma is the meaning of the Easter faith." From "The Primitive Christian Kerygma and the Historical Jesus," in The Historical Jesus and the Kerygmatic Christ. p. 42.)

³⁴Bultmann, "The Crisis in Belief," in Essays. p. 11,12; New Testament Theology. I:307,08. The three terms, "kerygma," "proclamation," and "preaching," although closely related, are not interchangeable. "Kerygma" refers to the content of the Christian message. "Proclamation" (verkündigung) to various means of making that message known, and "preaching" (predigt), more specifically, to sermonic proclamation. Without doubt, proclamation of the kerygma is central to Bultmann's theology. And within the broader action of proclamation, preaching takes pre-eminence. "A miracle is in fact every deed--though it is not strictly a human deed--and every event which takes place where the Spirit and mind of Christ hold sway. And where does Christ hold sway? Wherever the Word of the Gospel is preached and heard in faith." Bultmann, "St. Matthew 11:2-6," from This World and Beyond. p. 108.

³⁵Bultmann, "Bultmann Replies," in Kerygma and Myth. I:208,09. (Cf. History and Eschatology. (Edinburgh: Edinburgh University Press, 1957), p. 151,152. In Bultmann's writing, 'eschatological' refers only secondarily, if at all, to future cosmic events {events unverifiable, in his opinion}, but primarily to the ever present {since the death of Christ} possibility of the individual life of faith. As opposed to a common use of 'eschatological', to denote a great universal world changes

to come, Bultmann reinterprets it to signify the contemporary individually experienced world change, as well as events (past and present) which enable this transformation. See "Bultmann Replies," in Kerygma and Myth. I:208-09.)

³⁶Bultmann, "The Concept of the Word," in Faith and Understanding. p. 307.

³⁷Bultmann, "Significance of the Historical Jesus," in Faith and Understanding. p. 241. (Cf. "The content of the message is thus an event, a historical fact: the appearance of Jesus of Nazareth, his birth, but at the same time his work, his death and resurrection." "Preaching: Genuine and Secularized," translated by Harold O.J. Brown. In Walter Leibrecht, ed., Religion and Culture. (London: SCM, 1959), p. 240.)

³⁸Bultmann, "Bultmann Replies," in Kerygma and Myth. I:209. (Cf. "The incarnation should not be conceived of as a miracle that happened 1950 years ago, but as an eschatological happening, which, beginning with Jesus, is always present in the words of men proclaiming it to be a human experience." From "The Case for Demythologizing," in Kerygma and Myth. II:191-92.)

³⁹e.g., New Testament Theology. I:278, 302, 07; "New Testament and Mythology," in Kerygma and Myth. I:43; "Preaching: Genuine and Secularized," in Religion and Culture. p. 240; "Church and Teaching in the New Testament," in Faith and Understanding. p. 212; "The Historical Jesus and the Theology of Paul," in Faith and Understanding. p. 242; "The Concept of the Word," in ibid. p. 307. "The Primitive Christian Kerygma and the Historical Jesus," in The Historical Jesus and the Kerygmatic Christ. p. 40.

⁴⁰Bultmann, "The Concept of the Word," in Faith and Understanding. p. 302.

⁴¹Bultmann, "Church and Teaching," p. 210.

⁴²Bultmann, Jesus and Mythology. p. 36.

⁴³Bultmann, "Jesus and Paul," in Existence and Faith. p. 238.

⁴⁴Bultmann, "Church and Teaching," in Faith and Understanding. p. 219, note 28.

⁴⁵Bultmann, Jesus and the Word. p. 78. (Cf. "The word of preaching confronts us as the word of God. It is not for us to question its credentials. It is we who are questioned, we who are asked whether we will believe the word or reject it." From "New Testament and Mythology," p. 41, also "Church and Teaching," p. 211).

⁴⁶Bultmann, New Testament Theology. I:9,10.

⁴⁷Bultmann, Jesus and the Word. p. 77.

⁴⁸Bultmann, "The Case for Demythologizing," in Kerygma and Myth. II:183.

⁴⁹Bultmann, "A Reply," in Kerygma and Myth. I:117.

⁵⁰Bultmann, Jesus Christ and Mythology. p. 72. (Cf. "It is only when there is no such objective guarantee that faith acquires meaning and strength, for only then is it authentic decision." From "The Case for Demythologizing," in Kerygma and Myth. II:192.)

⁵¹Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:44.

⁵²Bultmann, Jesus Christ and Mythology. p. 72.
(Cf. "The meaning of the Christ event, as a thing of the past, doesn't depend on my decision. My decision means that I hear and open myself to the claim which is latent in this event." Quoted in H.W. Bartsch, "The Present State of the Debate," in Kerygma and Myth. II:28.)

⁵³Cf. "True Christian preaching is . . . a proclamation which claims to be the call of God through the mouth of man and, as the word of authority, demands belief" (underlining mine). Bultmann, "Preaching: Genuine and Secularized," in Religion and Culture. p. 237. (Note also p. 238, "The preaching of the Church has its meaning as the Word of God, for the preacher does not present his own opinion . . . but rather transmits the Word of God as the authoritative Word.")

⁵⁴Bultmann, Jesus Christ and Mythology. p. 60.

⁵⁵Ibid. p. 68.

⁵⁶Ibid. p. 69.

⁵⁷Bultmann, "What Does It Mean to Speak of God?" in Faith and Understanding. p. 53.

⁵⁸Bultmann, Jesus Christ and Mythology. p. 73.
(Cf. "Since God is not an objectively demonstrable fact within the world, his action can be spoken of only if at the same time we speak of our own existence which is affected by his action." From "On the Problem," in The Journal of Religion. p. 101.)

⁵⁹Bultmann, "What Does It Mean?" in Faith and Understanding. p. 65.

⁶⁰Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:21.

⁶¹Bultmann, New Testament Theology. I:307.

⁶²Bultmann, "Church and Teaching," in Faith and Understanding. p. 218.

⁶³Bultmann, This World and Beyond. p. 7. (Cf. Bultmann, "The Significance of the Old Testament for the Christian Faith," translated by Bernhard W. Anderson. In Anderson, ed., The Old Testament and the Christian Faith. (London: SCM, 1964), p. 17, 34, 35.)

⁶⁴Bultmann, "The Significance of 'Dialectical Theology' for the Scientific Study of the New Testament," in Faith and Understanding. p. 151.

⁶⁵Note Bultmann's example in his writing on the New Testament, e.g., Jesus and the Word.

⁶⁶"The text [is] . . . proclamation which itself occurred." Bultmann, "Reply," translated by Howard C. Kee. In Charles W. Kegley, ed., The Theology of Rudolf Bultmann. (London: SCM, 1966), p. 286.

⁶⁷"In the Bible a certain possibility of existence is shown to me not as something which I am free to choose or to refuse. Rather, the Bible becomes for me a word addressed personally to me, which not only informs me about existence in general, but gives me real existence." Bultmann, Jesus Christ and Mythology. p. 53.

⁶⁸"Therefore the apostle [As with Paul, so with the

contemporary preacher] must lay claim to the obedience of his congregations . . . exposing himself to being misunderstood as a tyrant over the believers, . . . whereas, being himself a believer, he is under the same Lord as they, and, proclaiming him, makes himself the 'slave' of the men to whom he preaches. . . . Nevertheless, in the function of apostle, he must demand the congregation's 'obedience to Christ' prove itself in obedience to him." Bultmann, New Testament Theology. I:308.

⁶⁹"An 'existential interpretation' . . . interprets documents of past history [such as Scripture] in the light of human existential possibilities. Such an interpretation seeks thus to illumine the self-understanding which manifests itself in historical testimony that contemporary man finds himself personally addressed by his encounter with the past and compelled to response." Though Bultmann did not write this statement, he gave specific sanction to it. Bultmann's word of approval appears in Bultmann, "Reply", p. 286. The statement itself appears in Martin Stallman, "Contemporary Interpretation of the Gospels as a Challenge to Preaching and Religious Education," in The Theology of Rudolf Bultmann. p. 247.

⁷⁰Bultmann, New Testament Theology. I:307.

⁷¹Bultmann, "Genesis 8:22," in This World and Beyond. p. 48.

III. KARL BARTH (p. 37-49)

¹Karl Barth, "The Need of Christian Preaching," in The Word of God and the Word of Man. Translated by Douglas Horton. (London: Hodder and Stoughton, 1928), p. 123,24.

²Thomas Torrance, Karl Barth: An Introduction to His Early Theology, 1910-31. (London: SCM, 1962), p. 15.

³Barth, "The Need of Christian Preaching," in The Word. p. 100,01.

⁴"My Basel activities include occasional preaching, and I should mention that the local prison chapel has been my favorite pulpit in these years. There are but few theology professors whose sermon listener one can become only after having committed a serious violation of the civil order." Barth, Karl Barth 1886-1968 How I Changed My Mind. (Edinburgh, St. Andrew Press, 1969), p. 71. Examples of sermons preached in the prison have been printed in Barth, Deliverance to the Captives. Translated by Marguerite Wieser. (London: SCM, 1961) and Call for God. Translated by A.T. Mackay. (London: SCM, 1967).

⁵Barth, Church Dogmatics: II.1. Translated by T.H.L. Parker, W.B. Johnston, Harold Knight, and J.L.M. Haire. (Edinburgh: T. & T. Clark, 1957), p. 182.

⁶Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964) p. 65. (Cf. "God is not . . . that which we think He might or might not be, nor perhaps what he ought or ought to be. God is He whom He wills to be in His work and revelation to men. He is the Almighty Lord, He who lives in, through, and outside of Himself, in His own freedom and love." From "The Christian Proclamation Here

and Now," in Barth, God Here and Now. (London: Routledge and Kegan Paul, 1964), p. 3.)

⁷Barth, Church Dogmatics: I.1. Translated by G.T. Thomson. (Edinburgh: T. & T. Clark, 1936), p. 134,35.

⁸Ibid. p. 129,30.

⁹Barth, The Knowledge of God and the Service of God According to the Teaching of the Reformation. Translated by J.L.M. Haire and Ian Henderson. (London: Hodder and Stoughton, 1938), p. 38.

¹⁰Ibid. p. 82-84. (Cf. "It is again Jesus Christ in whose existence sin is revealed, not only in its actuality and sinfulness, but as the truth of all human being and activity." Church Dogmatics: IV.1. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1956). p. 403; Also, "The decisive thing is not that He [Christ] has suffered what we ought to have suffered so that we do not have to suffer it, the destruction to which we have fallen victim by our guilt, and therefore the punishment we deserve. This is true, of course. But it is true only as it derives from the decisive thing that in the suffering and death of Jesus Christ it has come to pass that in His own person He has made an end of us as sinners and therefore of sin itself by going to death as the One who took our place as sinners. In His person He has delivered up us sinners and sin itself to destruction." IV.1. p. 253.)

¹¹Barth, Knowledge. p. 84-85. (Cf. Barth, Evangelical Theology: An Introduction. Translated by Grover Foley. (Grand Rapids: Eerdmans, 1963), p. 19-22; and Barth, Credo. Translated by J. Strathearn McNab. (London: Hodder and Stoughton, 1936), p. 48,49.)

¹²Barth, Evangelical Theology. p. 32.

¹³Barth, Prayer. p. 103-05. (Cf. I.1. p. 111-29.)

¹⁴The broader term "proclamation" most accurately describe Barth's thinking on the third form of God's self-disclosure. Since preaching is proclamation (although not all proclamation is preaching), what Barth wrote concerning proclamation would be true of preaching, (and also of other aspects of proclamation, including the sacraments, and, perhaps, also "prayer and active love, instruction and theology.") I.1. p. 58. (Cf. p. 98,99.) Barth himself gave pre-eminence, within proclamation, to preaching. He began an argument using these two premises: "If there is such a thing as proclamation of the Word of God, and if preaching is foremost in proclamation, then it [the Church] must speak to social situations." From Karl Barth's Table Talk. Edited by John D. Godsey. (Edinburgh: Oliver and Boyd, 1963), p. 20. (I employ quotations from Table Talk guardedly. This work does not present Barth's own exact words, but a text resulting from a shorthand transcription of a Barthian interview.) Since the focus of this paper is preaching, I use this narrower term in discussing Barth's theology.

¹⁵Although Barth does not explicitly include tradition as a source of revelation, he freely admitted his debt to nineteen centuries of church tradition. He used, extensively, the ancient creeds and council statements. In

relation to such historical theology, he saw value in a position midway between Roman Catholics who elevated tradition to a position equal to Scripture and Protestant "Biblicists" who professed to ignore all tradition, depending on Scripture alone. He expressed his attitude toward the church fathers and councils by saying, "To my mind the whole question of tradition falls under the Fifth Commandment: Honour father and mother! Certainly that is a limited authority; we have to obey God more than father and mother. But we have also to obey father and mother." Credo. p. 181.

¹⁶Barth, I.1. p. 79.

¹⁷Barth, Church Dogmatics I.2. Translated by G.T. Thomson and Harold Knight. (Edinburgh: T. & T. Clark, 1956), p. 744.

¹⁸Barth, I.1. p. 56.

¹⁹Ibid. p. 136. (For a succinct description of the three-fold Word of God, see Evangelical Theology, p. 48,49. Note also "In the Doctrine of the Trinity all three 'persons' are the same God and in the Doctrine of the Word of God all three forms are the same Word. But the Son and the Holy Spirit do not 'become' God, whereas Scripture and proclamation must 'become' Word of God." From Table Talk. p. 28.)

²⁰Barth, Prayer. p. 69.

²¹Barth, Knowledge. p. 214,15.

²²Barth, "The Task of the Ministry," in The Word. p. 186,198.

²³Barth, I.2. p. 751.

²⁴Barth, I.1. p. 57.

²⁵Ibid. p. 111.

²⁶Ibid. p. 57,58.

²⁷Barth, Prayer. p. 73. (Note the content of the church's proclamation as stated in the following: "The Church is when it takes place that God lets certain men live as His servants, His friends, His children, the witnesses of the reconciliation of the world with Himself as it has taken place in Jesus Christ, the preachers of the victory which has been won in Him over sin and suffering and death, the heralds of His future revelation in which the glory of the Creator will be declared to all creation as that of His love and faithfulness and mercy." IV.1. p. 650,51.)

²⁸Barth, Prayer. p. 69.

²⁹Barth, I.2. p. 711.

³⁰Ibid. p. 720.

³¹Ibid. p. 726.

³²Ibid. p. 727-734. (Cf. this Barth statement: "I have come to abhor profoundly the spectacle of theology constantly trying to adjust to the philosophy of its age, thereby neglecting its own theme." Karl Barth / Rudolf Bultmann: Letters 1922-66. Edited by Bernd Jaspert. Translated and further edited by Geoffrey W. Bromiley. (Edinburgh: T. & T. Clark, 1982), p. 41. Note also "The existential exegete presupposes not only his own dialogue with the text, but a specific anthropology, that is, a pattern of thought. In my case, mistakes are possible; in

the existentialist's case mistakes are necessary. From Table Talk. p. 28.)

³³Barth, I.2. p. 737.

³⁴Barth, I.1. p. 92,93.

³⁵Barth, I.2. p. 764.

³⁶Barth, Church Dogmatics IV.3. Translated by G.W. Bromiley. (Edinburgh: T. and T. Clark, 1961), p. 294.

³⁷Ibid. p. 168.

³⁸Barth, Prayer. p. 72.

³⁹Ibid.

⁴⁰Ibid. p. 66. (When a questioner asked Barth about "preaching for decisions," these words comprised the core of his reply, "Concentrate on teaching and preaching the Word of God; and let experience take care of itself." Table Talk. p. 38.)

⁴¹Barth, Knowledge. p. 210. (Cf. "The Church exists only as an event of the Word. . . . We must hear and become obedient." From Table Talk. p. 42.)

⁴²Barth, "The Need of Christian Preaching," in The Word. p. 120.

⁴³Barth, Prayer. p. 89.

⁴⁴Ibid. p. 82.

⁴⁵Barth, I.2. p. 756.

⁴⁶Barth, Prayer. p. 83,98.

⁴⁷Ibid. p. 83,84.

⁴⁸Barth, I.2. p. 755.

⁴⁹Barth, Prayer. p. 96.

⁵⁰Ibid. p. 108.

⁵¹Barth, I.2. p. 763.

⁵²Cf. "It [faith] does not alter anything. As a human act it is simply the confirmation of a change which has already taken place, the change in the whole human situation which took place in the death of Jesus Christ and was revealed in His resurrection and attested by the Christian community." IV.1. p. 751.

⁵³Barth, Church Dogmatics: IV.2. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1958), p. 484.

⁵⁴Barth, Church Dogmatics III.4. Translated by A.T. Mackay, T.H.L. Parker, Harold Knight, Henry Kennedy, and John Marks. (Edinburgh: T. & T. Clark, 1961), p. 507.

⁵⁵Barth, Prayer. p. 94,95.

⁵⁶Ibid. p. 110-12.

⁵⁷Ibid. p. 100.

⁵⁸Ibid. p. 100,01.

⁵⁹Ibid. p. 101,02.

⁶⁰Ibid. p. 102.

⁶¹Ibid. p. 102,03.

⁶²Ibid. p. 100.

⁶³Ibid. p. 109.

⁶⁴Barth, "The Word in Theology from Schleiermacher to Ritschl," in Theology and Church. Translated by Louise P. Smith. (London: SCM, 1962), p. 200.

⁶⁵Barth, The Epistle to the Romans. 6th edition. Translated by Edwyn Hoskyns. (London: Oxford University Press, 1933), p. x. (Cf. Evangelical Theology. p. 184-95.)

IV. PAUL TILLICH (p. 49-61)

¹Charles Kegley and Robert Bretall, The Theology of Paul Tillich. (New York: Macmillan, 1952), p. x.

²The following biographical details were taken primarily from Tillich, "Autobiographical Reflections," in Kegley and Bretall, The Theology. p. 3-22.

³Tillich, Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 46.

⁴Ibid. p. 44. (Cf. p. 121. "Without symbols in which the holy is experienced as present, the experience of the holy vanishes.")

⁵Ibid. p. 18.

⁶Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 17.

⁷Tillich, Biblical Religion and the Search for Ultimate Reality. (London: Nisbet, 1955), p. 59.

⁸Tillich, Dynamics of Faith. p. 27.

⁹Ibid. p. 109.

¹⁰Ibid.

¹¹Tillich, Biblical Religion. p. 27.

¹²Ibid. p. 78,79.

¹³Tillich, Dynamics of Faith. p. 46.

¹⁴Tillich, Systematic Theology. I:55.

¹⁵Tillich, Systematic Theology. Volume 2. (London: Nisbet, 1957), p. 51.

¹⁶Ibid. II:53-56.

¹⁷Tillich, "He Who Is the Christ," in The Shaking of the Foundations. (New York: Charles Scribner's Sons, 1948), p. 147. (Even as man rejects God, God's love for man continues. Cf. "When the Divine is rejected, It takes the rejection upon Itself. It accepts our crucifixion, our pushing away, the defense of ourselves against It. It accepts our refusal to accept, and thus conquers us. That is the centre of the mystery of the Christ." From "He Who Is the Christ," p. 147.)

¹⁸Tillich, Systematic Theology. II:56-59.

¹⁹Ibid. II:59-63.

²⁰Ibid. II:59.

²¹Tillich, Theology of Culture. (New York: Oxford University Press, 1959), p. 210.

²²Tillich, Dynamics of Faith. p. 108.

²³Tillich, Systematic Theology. II:53. (Cf. "You Are Accepted," in The Shaking of the Foundations. p. 155. Note also, "In relation to God, it is not the particular sin as such that is forgiven but the act of separation from God and the resistance to reunion with him." Systematic Theology. Volume 3. (London: Nisbet, 1964), p. 239.)

²⁴Tillich, Systematic Theology. I:20.

²⁵Ibid. II:113. Tillich spoke of "Jesus as the Christ as the decisive manifestation of a new reality, that of reconciliation and healing." From "The Relevance of the Ministry in Our Time and Its Theological Foundation," in Hans Hofmann, ed., Making the Ministry Relevant. (New York: Scribner's, 1960), p. 32.

²⁶Tillich, Theology of Culture. p. 211,12. (Cf. "He who is the Christ is he who brings the new eon, the new reality. And it is the man Jesus who in a paradoxical assertion is called the Christ. Without this paradox the New Being would be an ideal, not a reality, and consequently not an answer to the question implied in our human situation." Systematic Theology. I:56.)

²⁷Cf. "All this is manifest through the picture of Jesus the Crucified. God's acceptance of the unacceptable, God's participation in man's estrangement, and his victory over the ambiguity of good and evil appear in a unique, definite, and transforming way in him." Tillich, Systematic Theology. III:241.

²⁸Cf. "Jesus as the Christ is both an historical fact and a subject of believing reception. One cannot speak the truth about the event on which Christianity is based without asserting both sides." Tillich, Systematic Theology. II:113. (Cf. I:40.)

²⁹Tillich, "He Who Is the Christ," in The Shaking of the Foundations. p. 142. (Cf. Systematic Theology. II:112.)

³⁰Tillich, Systematic Theology. II:123. (Cf. "The event on which Christianity is based has two sides: the fact which is called 'Jesus of Nazareth' and the reception of this fact by those who received him as the Christ. . . . And Christian theology as a whole is undercut if one of them is completely ignored. If theology ignores the fact to which the name of Jesus of Nazareth points, it ignores the basic Christian assertion that Essential God-Manhood has appeared within existence and subjected itself to the conditions of existence without being conquered by them." Ibid. p. 112,13. Implicit within Tillich's theology is the relative importance, but not the exclusivity, of the Christian religion and its tenets (symbols). Thus, while any or all of Christianity's distinctives may be essential to its adherents, those symbols may not hold the same power or relevance for persons seeking God outside Christianity.)

³¹"The Christological problem of today . . . does not lie in the question of an historical event, about the empirical reality of which faith and historical science are at war. . . . To practise Christology does not mean to turn backward to an unknown historical past or to exert oneself about the applicability of questionable mythical categories to an unknown historical personality." The Interpretation of History. Translated by N.A. Rasetzki and Elsa L. Talmey. (New York: Scribner's, 1936), p. 264,65. (Cf. Systematic Theology. II:123.)

³²Cf. "No command to believe and no will to believe can create faith." Tillich, Dynamics of Faith. p. 38.

³³Tillich, Systematic Theology. III:238. (Cf. "Faith is based on the [previous, at least in logical terms] experience of being grasped by the power of the New Being through which the destructive consequences of estrangement are conquered." Systematic Theology. II:179.)

³⁴Tillich, Dynamics of Faith. p. 16. (Cf. "Faith is based on the experience of being grasped by the power of

the New Being through which the destructive consequences of estrangement are conquered." Systematic Theology. II:179. Note also, "The word 'grasped' . . . means only that we did not produce it [faith, the experience of the New Being], but found it in ourselves. It may have developed gradually, it may sometimes be the result of a dramatic experience. But it does not really occur . . . through the establishment of a method for achieving it." Ultimate Concern: Tillich in Dialogue. Edited by D. McKenzie Brown. (London: SCM, 1965), p. 9.)

³⁵Tillich, "The Yoke of Religion," in The Shaking of the Foundations. p. 102.

³⁶Tillich, "You Are Accepted," in The Shaking of the Foundations. p. 162. (Cf. "Justification by grace and through faith alone is the paradox that man, the sinner, is justified; that man the unrighteous is righteous; that man the unholy is holy, namely, in the judgment of God, which is not based on any human achievements but only on the divine, self-surrendering grace. Where this paradox of the divine-human relationship is understood and accepted, all ideologies are destroyed. Man does not have to deceive himself about himself, because he is accepted as he is, in the total perversion of his existence." The Protestant Era. Translated by James L. Adams. (London: Nisbet, 1951), p. 247, 48.)

³⁷Tillich, Systematic Theology. I:3. Tillich's largely negative evaluation of contemporary preaching reflects his dual emphasis on the relatively stable Christian message and the ever-changing statement of that message. "The majority of ministers do not preach and teach the 'Word of God' ['the self-manifestation of that which concerns everyone ultimately'] in such a way that it can be understood and received as a matter of ultimate concern by the people of our time. . . . The ministry has lost its relevance insofar as it cannot communicate the Christian message, which is a matter of ultimate concern, as a matter of ultimate concern--religiously speaking--as the 'Word of God.'" From "The Relevance of the Ministry," in Making the Ministry Relevant. p. 22.

³⁸"The 'method of correlation' . . . tries to correlate the questions implied in the situation with the answers implied in the message. . . . It correlates questions and answers, situation and message, human existence and divine manifestation." Tillich, Systematic Theology. I:8. (Cf. I:70-72.)

³⁹"Human existence does not involve answers to the question of man's relation to God; it involves the question. In the very structure of human existence--in the structure of finite being with its anxiety and its courage, in the structure of estranged existence with its despair and self-destruction, in the structure of the ambiguous character of life with its creativity and tragedy--the question of God is implied. But the answer, if it appears, appears in revelation." Tillich, "The Present Theological Situation in the Light of the Continental European Development," in Theology Today. VI(October, 1949):305.

⁴⁰Cf. "Since there is no revelation unless there is someone who receives it as revelation, the act of reception is part of the event itself." Ibid. I:40.

⁴¹Tillich, Biblical Religion. p. 3. (Cf. "There is no revelation if there is no one who receives it as his ultimate concern." Systematic Theology. I:123.)

⁴²Tillich, "The World Situation," in Tillich, et.al., The Christian Answer. (London: Nisbet, 1946), p. 69.

⁴³Tillich, Systematic Theology. I:39.

⁴⁴Ibid. II:125. (Although Tillich recognized the presence of myth within Scripture, he refused to 'demythologize' the Biblical symbols. "A myth is a whole of symbols expressing man's relation to that which concerns him ultimately, the ground and meaning of his life. Myth is more than primitive world-view--with which Bultmann wrongly equates it; it is the necessary and adequate expression of revelation." Tillich, "The Present Theological Situation," in Theology Today. p. 306.)

⁴⁵Tillich, Systematic Theology. I:40.

⁴⁶Tillich, Dynamics of Faith. p. 32. (Cf. "The sources of systematic theology can be sources only for one who participates in them, that is, through experience. Experience is the medium through which the sources 'speak' to us, through which we can receive them." Systematic Theology. I:46.)

⁴⁷Tillich, Dynamics of Faith. p. 32.

⁴⁸"Man cannot receive an answer to a question he has not asked. . . . Any such answer would be foolishness for him, an understandable combination of words--as so much preaching is--but not a revelatory experience." Tillich, Systematic Theology. II:15.

⁴⁹Tillich, Theology of Culture. p. 206.

⁵⁰Ibid. p. 201. (Cf. "The success of a theology when it is applied to preaching or to the care of souls is not necessarily a criterion of its truth." Tillich, Systematic Theology. I:4.)

⁵¹Tillich, Systematic Theology. III:209.

⁵²Cf. "Neither he who affirms nor he who denies God can be ultimately certain about his affirmation or his denial." From "The Divine Name," in The Eternal Now. (London: SCM, 1963), p. 82.

⁵³Tillich, The Protestant Era. p. xxix. (Cf. "God is always infinitely near and infinitely far. We are fully aware of him only if we experience both of these aspects." From "Spiritual Presence," in The Eternal Now. p. 73.)

⁵⁴The necessary openness of Christianity to the truth of other religious systems is a significant premise of Christianity and the Encounter of World Religions. (New York: Columbia University Press, 1963).

⁵⁵Tillich, Dynamics of Faith. p. 57.

⁵⁶Tillich, Systematic Theology. III:188-89. (Cf. Christianity and World Religions. p. 32,47.)

⁵⁷Tillich, Biblical Religion. p. 68.

⁵⁸Tillich, Theology of Culture. p. 213.

⁵⁹Tillich, "The Relevance of the Ministry," in

Making the Ministry Relevant. p. 31.

⁶⁰Tillich, "Salvation," in The Eternal Now. p. 95.

⁶¹Cf. "Nothing is more disastrous for the theologian himself and more despicable to those whom he wants to convince than a theology of self-certainty." Tillich, "The Theologian," in The Shaking of the Foundations. p. 125.

⁶²Tillich, Systematic Theology. III:221. (Cf. Christianity and World Religions. p. 51,89,97.)

⁶³An anecdotal statement from one of Tillich's students demonstrates this 'new' theologian's awareness of, and continuity with, the 'old'. "I can recall another gathering at the home of the theologian Paul Tillich during my years at divinity school. We were sharing the struggles of our souls, our doubts and despair, and I suppose we expected the great theologian to say something. Instead he went to his record player and turned on the 'Credo' from Bach's 'B Minor Mass.' The response Tillich made to our struggles with faith was to offer us the experience of listening to the historic community of faith affirm its faith in song." John H. Westerhoff III, Will Our Children Have Faith? (New York: The Seabury Press, 1976), p. 63.

⁶⁴Cf. "If we can look beyond ourselves at that which is greater than we, then we can feel called to help others in just the moment when we ourselves need help most urgently--and astonishingly, we can help. A power works through us which is not of us." From "Spiritual Presence," in The Eternal Now. p. 68. Note also "What the Church needs . . . are the strongest, most dynamic, most creative, most daring types of men in which we find a high vitality in balance with a profound spirituality." From an unpublished lecture, "The Avowed Irrelevance of Christian Preaching to the Contemporary World." Quoted in William T. Sanders, "Paul Tillich: Apologetic Preacher of the Christian Faith," (Ph.D. dissertation at Florida State University, 1983), p. 188.

⁶⁵Cf. "Participation means participation in their existence, out of which the questions come to which we are supposed to give the answer." Theology of Culture. p. 205.

⁶⁶Tillich, "Spiritual Presence," in The Eternal Now. p. 69.

V. JAMES STEWART (p. 61-70)

¹D. Horton Davies, Varieties of English Preaching. (London: SCM, 1963), p. 231,32.

²Stewart, "Professor James S. Stewart" in Why I Believe. (Transcript of television interview). (Crieff, Scotland: The Book Department of St. Ninian's, 1963), p. 11.

³"Some Biographical Details" in Why I Believe. inside back cover.

⁴Stewart, Why I Believe. p. 14. (Cf. The church "is to refuse to be deflected by one degree from its primary commission, which is to hold up Christ, crucified, risen, exalted." Stewart, "A Modern Substitute for the Gospel,"

The Gates of New Life. (Edinburgh: T. & T. Clark, 1937), p. 179.)

⁵Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953). (Note the chapter titles: "Proclaiming the Incarnation," "Proclaiming the Cross," "Proclaiming the Resurrection," "Proclaiming Christ," p. 9,10).

⁶Ibid. p. 35.

⁷Ibid. p. 13.

⁸Ibid. p. 21.

⁹Stewart, "The Christ of Faith," in Hugh Anderson and William Barclay, eds., The New Testament in Historical and Contemporary Perspective. (Oxford: Basil Blackwell, 1965), p. 277. (Because of the Gospel's ties to history, its content remains constant. Cf. "The Gospel, it is true, stands unchanged from age to age. It remains yesterday, to-day, and forever the same. . . . It is as immutable as God Himself." Heralds of God. (London: Hodder and Stoughton, 1946), p. 11. Cf. Stewart, A Man in Christ. (London: Hodder and Stoughton, 1936), p. 273-98.)

¹⁰Stewart, A Faith to Proclaim. p. 143. (Cf. A Man in Christ. p. 298-319.)

¹¹Stewart, A Faith to Proclaim. p. 102.

¹²Stewart, The Life and Teaching of Jesus Christ. (Edinburgh: The Church of Scotland Publications Department, n.d.), p. 188.

¹³Stewart, Thine Is the Kingdom. (Edinburgh: The Saint Andrew Press, 1956), p. 67.

¹⁴Stewart, A Man in Christ. p. 209-24. (Cf. "Forgiveness is not the remission of a penalty: it is the restoration of a relationship." A Faith to Proclaim. p. 62).

¹⁵Stewart, Heralds of God. p. 84.

¹⁶Stewart, A Man in Christ. p. 136.

¹⁷Stewart, Heralds of God. p. 101.

¹⁸Stewart, A Faith to Proclaim. p. 45,46. A summary of preaching's position in Stewart's theology is found in his quotation, "Praedicatio verbi divini est verbum divinum." Ibid. p. 42.

¹⁹Stewart, Thine Is the Kingdom. p. 44.

²⁰Stewart, A Man in Christ. p. 266. (Cf. p. 221, "God's wrath is God's grace. It is His grace smitten with dreadful sorrow. It is His love in agony. It is the passion of His heart going forth to redeem.")

²¹Stewart, Thine Is the Kingdom. p. 47.

²²Stewart, Heralds of God. p. 13.

²³Ibid. p. 48.

²⁴Ibid. p. 27-32.

²⁵Stewart, "A Modern Substitute for the Gospel," The Gates of New Life. p. 179.

²⁶Stewart, Heralds of God. p. 119.

²⁷Stewart, A Faith to Proclaim. p. 29.

²⁸Religion is much more than "intellectual assent to a theory, but the throwing in of a life." Stewart, "The Magnetism of the Unseen," in The Gates of New Life. p. 127. (Cf. p. 126, "The essence of Christ's religion is . . . a personal attachment. It is a response in love to the most

fascinating Personality who ever walked this earth.")

²⁹Stewart, Heralds of God. p. 31.

³⁰Stewart, A Faith to Proclaim. p. 11.

³¹Ibid.

³²Stewart, A Man in Christ. p. 204.

³³Stewart, Heralds of God. p. 5.

³⁴Ibid. p. 109. (Cf. "Expository preaching is that kind of proclamation, which accepting the Bible as the Word of God, allows the Bible to speak for itself. It is not a case where the minister is offering his congregation his own ideas about some situation or problem, but it is a situation where the minister is letting the light of the Bible shine onto the problems and bewilderments of this present age. I think that this is true expository preaching--when the Bible does the work of the preacher." From an otherwise unpublished interview in Malcolm McDow, "A Study of the Preaching of James Stuart Stewart," (Th.D. dissertation at New Orleans Baptist Theological Seminary, 1968), p. 45.)

³⁵Stewart, in Why I Believe. p. 13.

³⁶Ibid.

³⁷Stewart, The Life and Teaching. Stewart wrote almost a page on Mary at the birth of Jesus without mentioning her virginity (p. 27). He described Jesus' wilderness temptation as a story told "in a pictorial symbolical way"; the temptation came from a "voice within" (p. 45,46). The Transfiguration was "a spiritual experience"; Elijah and Moses are not mentioned in Stewart's account (p. 156,57).

³⁸Ibid. p. 17.

³⁹Stewart in Why I Believe. p. 13,14.

⁴⁰Stewart, Heralds of God. p. 56.

⁴¹Ibid. p. 203,04.

⁴²Stewart, A Faith to Proclaim. p. 159,60.

⁴³Stewart, Heralds of God. p. 219, 222. (Cf. Thine Is the Kingdom. p. 16.)

⁴⁴Stewart, Heralds of God. p. 210-19.

⁴⁵Ibid. p. 205-10

⁴⁶Ibid. p. 190-201. (Note specifically Stewart's affirmation of a quotation from Bishop Quayle, "Preaching is the art of making a preacher and delivering that. It is no trouble to preach, but a vast trouble to construct a preacher." p. 190.)

⁴⁷Ibid. p. 187.

⁴⁸Ibid. p. 183-85.

⁴⁹Ibid. p. 145-52.

⁵⁰Ibid. p. 189.

⁵¹Ibid. p. 119.

⁵²Ibid. p. 122.

⁵³Ibid. p. 158.

⁵⁴Ibid. p. 123.

⁵⁵Ibid. p. 155.

⁵⁶Ibid. p. 156,57.

⁵⁷Ibid. p. 155.

⁵⁸Ibid. p. 123,24.

⁵⁹Ibid. p. 118-22.

⁶⁰Stewart, A Faith to Proclaim. p. 144,45.

VI. D. MARTYN LLOYD-JONES (p. 70-81)

¹Lloyd-Jones wrote little of an autobiographical nature. I gleaned most of the information recorded in the first two paragraphs from the authorized biography: Iain Murray, D. Martyn Lloyd-Jones The First Forty Years 1899-1939. (Edinburgh: Banner of Truth Trust, 1982). Two more popularly written biographies of Lloyd-Jones are in circulation: Christopher Catherwood, Martyn Lloyd-Jones: Chosen by God. Crowborough, East Sussex: Highland Books, 1986, and John Peters, Martyn Lloyd-Jones: Preacher. Exeter: Paternoster, 1986.

²Lloyd-Jones, "Christianity--Impossible with Men," in Evangelistic Sermons. (Edinburgh: Banner of Truth Trust, 1983), p. 1.

³Lloyd-Jones, from an unpublished sermon in Murray, Forty Years. p. 64.

⁴Cf. "First and foremost we must show men their condition by nature in the sight of God. We must bring them to see . . . that apart from what we do, and apart from what we may have done, we are all born the 'children of wrath.' We are born in a state of condemnation; guilty in the sight of God." Lloyd-Jones, The Presentation of the Gospel. (London: InterVarsity Fellowship, 1949), p. 12. Also, Preaching and Preachers. (London: Hodder and Stoughton, 1971), p. 146.

⁵Lloyd-Jones, The Presentation. p. 6. (Cf. "We are to declare Him, and to bring people face to face with Him. Authority. (London: InterVarsity Fellowship, 1958), p. 21; Also Preaching and Preachers. p. 29, 97.)

⁶Lloyd-Jones, "Why Men Disbelieve," in Evangelistic Sermons. p. 49.

⁷Lloyd-Jones, from an unpublished sermon in Murray, Forty Years. p. 130.

⁸Lloyd-Jones, Preaching and Preachers. p. 50.

⁹Lloyd-Jones, Truth Unchanged, Unchanging. (London: James Clarke, 1951), p. 97.

¹⁰Lloyd-Jones, Maintaining Our Evangelical Heritage. (London: InterVarsity Fellowship, 1952), p. 8.

¹¹Lloyd-Jones, Maintaining Heritage. p. 18.

¹²Cf. "The whole Bible comes to us and offers itself to us in exactly the same way, and as a whole. There is no hint, no suspicion of a suggestion that parts of it are important and parts of it are not. All come to us in the same form." Lloyd-Jones, Authority. p. 35.

¹³Lloyd-Jones, "Exceeding and Precious Promises," in Expository Sermons on 2 Peter. (Edinburgh: Banner of Truth Trust, 1983), p. 99.

¹⁴Ibid.

¹⁵Ibid. (Cf. "The mind of God . . . can alone be found in the Bible. There is no other book which is the voice of God, there is no other book which has the same inspiration and authority." From "The Strait Gate," in Evangelistic Sermons. p. 25.)

- ¹⁶Lloyd-Jones, Preaching and Preachers. p. 41.
- ¹⁷Ibid. p. 142. (Cf. Truth Unchanged. p. 110-14).
- ¹⁸Lloyd-Jones, "The Strait Gate," in Evangelistic Sermons. p. 24,25.
- ¹⁹Lloyd-Jones, "The Apostolic Testimony" in Sermons on 2 Peter. p. 90. (Cf. "If we believe what we often say we do, we must not hesitate to affirm that we hold our position because we believe that it is essential to salvation for us to do so." Maintaining Heritage. p. 8.)
- ²⁰Lloyd-Jones, "No Freedom Except in Christ," in Evangelistic Sermons. p. 63. (Cf. "He offered Himself as our Substitute to bear the penalty of our sins and to deliver us from the condemnation of the Law and from the Wrath of God." This statement comes from "Memorandum by the International Fellowship of Evangelical Students" to which Lloyd-Jones gave his complete approval. Both the statement and Lloyd-Jones's word of approval are in Maintaining Heritage. p. 18.)
- ²¹Ibid. p. 63-64.
- ²²Lloyd-Jones, "The Vital Importance of Biblical History," in Sermons on 2 Peter. p. 174.
- ²³Lloyd-Jones, Preaching and Preachers. p. 62.
- ²⁴Ibid.
- ²⁵Ibid. p. 215.
- ²⁶Ibid. p. 63.
- ²⁷Ibid. p. 69.
- ²⁸Lloyd-Jones, Spiritual Depression: Its Causes and Cure. (London: Pickering and Inglis, 1965).
- ²⁹Lloyd-Jones, Preaching and Preachers. p. 68.
- ³⁰Lloyd-Jones, Prove All Things: The Sovereign Work of the Holy Spirit. (Eastbourne: Kingsway Publications, 1985).
- ³¹Lloyd-Jones, Preaching and Preachers. p. 304,05. (Cf. "All that we believe about the Scriptures and about the Lord Himself can only be applied in our ministry, and so become relevant to the world and its situation, as we are under the authority and power of the Holy Spirit." Authority. p. 62.)
- ³²Preaching and Preachers. p. 230.
- ³³Ibid. p. 16.
- ³⁴Ibid. p. 17.
- ³⁵Ibid. p. 231-35.
- ³⁶Ibid. p. 235-39.
- ³⁷Ibid. p. 240-41.
- ³⁸Ibid. p. 242-43.
- ³⁹Ibid. p. 247-52.
- ⁴⁰Ibid. p. 265-68.
- ⁴¹Ibid. p. 247, 252-54.
- ⁴²Ibid. p. 269-82.
- ⁴³Ibid. p. 100.
- ⁴⁴Ibid. p. 103-08.
- ⁴⁵Ibid. p. 109-12, (Cf. p. 120: "The chief thing is the love of God, the love of souls, a knowledge of the Truth, and the Holy Spirit within you. These are the things that make a preacher.")
- ⁴⁶Ibid. p. 114-18.

⁴⁷Ibid. p. 118-20.

⁴⁸Ibid. p. 165-83. (Cf. "The work of the ministry . . . [is] presenting the truth of God in as simple and clear a manner as possible. And the way to do that is to study the Word, and anything and everything which aids us in that supreme task." The Presentation. p. 15.)

⁴⁹Lloyd-Jones, Preaching and Preachers. p. 196.

⁵⁰Ibid. p. 201.

⁵¹Ibid.

⁵²Ibid. p. 201,02.

⁵³Ibid. p. 205.

⁵⁴Ibid.

⁵⁵Ibid. p. 205,06.

⁵⁶Ibid. p. 87-89. (Cf. p. 227.)

⁵⁷Ibid. p. 158,59. (Cf. p. 45-51.)

VII. KARL RAHNER (p. 81-91)

¹Karl Lehmann and Albert Raffelt, "Introduction," in Rahner, The Practice of Faith. Translated by Lehmann and Raffelt. (London: SCM, 1985), p. ix.

²Rahner, "A Theology of the Church that Seeks to Serve," translated by Roland J. Teske. In Paul Imhof and Hubert Biallowons, eds., Karl Rahner in Dialogue (a book of published interviews). (New York: Crossroad, 1986), p. 206.

³Rahner, "I Am a Priest and a Theologian," translated by John J. O'Neill. In Dialogue. p. 334. As noted above, the German 'verkündigung', which lies behind the English 'proclamation', is certainly broader than, yet includes as a primary component, 'preaching'.

⁴Rahner, I Remember: An Autobiographical Interview with Meinold Krauss. Translated by Harvey D. Egan. (New York: Crossroad, 1985), p. 20. (The biographical details that follow are taken from the interviews published in this volume, as well as a biographical summary included in Vorgrimler, Understanding Karl Rahner. Translated by John Bowden. (London: SCM, 1986), p. 46-86.

⁵Cf. "Man is a transcendent being insofar as all of his knowledge and all his conscious activity is grounded in a pre-apprehension (Vorgriff) of 'being' as such, in an unthematic but ever-present knowledge of the infinity of reality." Rahner, Foundations of Christian Faith. Translated by William V. Dych. (London: Darton, Longman and Todd, 1978), p. 33. (Cf. "This gracious self-communication of God . . . is not something that happens to man as an isolated event in space and time. It is a permanent existential of men, present always and everywhere." From "Foundations of Christian Faith," in Theological Investigations. Volume 19. Translated by Edward Quinn. (London: Darton, Longman and Todd, 1984), p. 9.)

⁶Rahner, Foundations. p. 193. (Cf. Meditations on Priestly Life. Translated by Edward Quinn. (London: Sheed and Ward, 1970), p. 78,79.)

⁷While Rahner allowed the possibility of "final perdition," he leaned toward "a humble and universal hope that knows no bounds." From "Foundations of Christian Faith," in Theological Investigations. 19:13.

⁸Rahner, "What Do I Mean When I Say God Speaks?" Translated by Joseph Donceel. In Dialogue. p. 75,76.

⁹Rahner, "A Theologian at Work," translated by Patrick Granfield. In Dialogue. p. 18.

¹⁰Ibid.

¹¹Rahner, Foundations. p. 139.

¹²Ibid. p. 66.

¹³Rahner, "A Theologian at Work," in Dialogue. p. 18.

¹⁴Rahner, "Why Doing Theology Is So Difficult," translated by Michael Fahey. In Dialogue. p. 217.

¹⁵Rahner, I Remember. p. 77,78.

¹⁶Rahner, "Following Christ Today," translated by Robert Braunreuther. In Dialogue. p. 184.

¹⁷Revelation goes far beyond Scripture. "What we usually call history of revelation (what is known as primitive revelation, revelation from Abraham and Moses to Jesus Christ) is therefore not the history of revelation as such, but only a particular, selected part of the history of revelation." Rahner, "Foundations of Christian Faith," in Theological Investigations. 19:9.

¹⁸Rahner, Foundations. p. 402.

¹⁹Ibid. p. 271. (Cf. "A Theologian's Lot," translated by Thomas F. O'Meara. In Dialogue. p. 212.)

²⁰Ibid. p. 457.

²¹Rahner, "Foundations of Christian Faith," in Theological Investigations. 19:10.

²²Rahner and Karl Lehmann, Kerygma and Dogma. Translated by William Glen-Doepel. (New York: Herder and Herder, 1969), p. 20. (Cf. "External indoctrination [specific Christian teaching] and internal experience [universal possession of 'grace'] must meet and mutually influence and assist one another." From "For an Open Church," translated by Michael Fahey. In Dialogue. p. 203.)

²³Rahner, Foundations. p. 176.

²⁴Rahner, "Demythologization and the Sermon," translated by Theo Westow. In Concilium. 3(March, 1968):19; Meditations. p. 78,79; Foundations. p. 215; "Interpreting and Experiencing the Words and Deeds of Jesus Today," translated by Robert Braunreuther. In Dialogue. p. 229.

²⁵Rahner, Foundations. p. 222.

²⁶Rahner, "A Theologian's Lot," in Dialogue. p. 213.

²⁷Rahner, Foundations. p. 284.

²⁸Ibid. p. 201.

²⁹Rahner, "Christmas--Fullness of or Turning Point of Time?" Translated by Joseph Donceel. In Dialogue. p. 149.

³⁰Rahner, Theology of Pastoral Action. Translated by W.J. O'Hara. (London: Burns and Oates, 1968), p. 29.

³¹Rahner, Foundations. p. 381.

³²Cf. "Scripture alone . . . is not yet the full measure of revelation, although it does give knowledge of it." Rahner, Kerygma and Dogma. p. 15; or "Although it is right that the Church could get along without the Scriptures by relying only on her infallible teaching office, this still cannot exclude the fact that God has granted her inspired books, as it were, as an additional (though, in themselves, not necessary) help for the better performance of her proper function. As the spirit of God guides and enlightens her teaching, so it is said, it need not be feared that it would ever violate the Bible. It would always understand the Scriptures in the very sense in which they were written." Inspiration in the Bible. Translated by Charles H. Henkey. (Edinburgh: Nelson, 1961), p. 33.

³³Rahner, Foundations. p. 371.

³⁴Ibid. p. 376.

³⁵Rahner, "Interpreting and Experiencing," in Dialogue. p. 228.

³⁶Rahner, Foundations. p. 374.

³⁷Rahner, Inspiration in the Bible. p. 54.

³⁸Rahner, I Remember. p. 70. (Cf. "It is only in the interplay of the two [Scripture and tradition] that the reality of what is merely written in Scripture comes to be, that is, can be proclaimed." Kerygma and Dogma. p. 16.)

³⁹Rahner, "Theological Thinking and Religious Experience," translated by Roland Teske. In Dialogue. p. 324.

⁴⁰Rahner, Foundations. p. 313.

⁴¹Rahner, "For an Open Church," in Dialogue. p. 204.

⁴²Rahner, The Shape of the Church to Come. (London: SPCK, 1974), p. 64.

⁴³Rahner, Foundations, p. 306, 07.

⁴⁴Cf. "God is the most important reality there is, that we exist to love him in a self-forgetting way, to adore him, to exist for him, to leap out of our own domain of existence into the abyss of the incomprehensibility of God." Rahner, "Christianity on the Threshold of the Third Millennium," translated by Paul Misner. In Dialogue. p. 267.

⁴⁵Rahner, "Demythologization," in Concilium. p. 15.

⁴⁶Rahner, Meditations. p. 140.

⁴⁷Ibid. p. 108.

⁴⁸Ibid. p. 117. Note also Rahner's emphasis on the priest's spirituality in the essays collected in Servants of the Lord. Translated by Richard Strachan. (London: Burns and Oates, 1968).

⁴⁹Note Rahner's relative openness to the idea of ordaining women in "Women and the Priesthood," in Theological Investigations. Volume 20. Translated by Edward Quinn. (London: Darton, Longman and Todd, 1981), p. 35-47.

⁵⁰Rahner speaks to this matter in Meditations. p. 144-46. (Cf. "The Celibacy of the Secular Priest Today: An Open Letter," in Servants of the Lord. p. 148-72.)

⁼¹Ibid. p. 135,36.

⁼²Rahner, "A Theology of the Church That Seeks to Serve," in Dialogue. p. 206,07.

⁼³Rahner, "The Church in a Secularized Society," translated by Donald W. Reck. In Dialogue. p. 162.

⁼⁴Rahner, "Demythologization," in Concilium. p. 16.

⁼⁵Rahner, "Theological Interpretations of Vatican II," translated by Edward Quinn. Theological Investigations. 20:88.

⁼⁶Rahner, "A Theologian's Lot," in Dialogue. p. 210.

CHAPTER THREE NOTES

INTRODUCTION (p. 92,93)

¹This study does not, in order to meet its overall purpose, necessitate comparisons more detailed than appear in this chapter. This is fortunate, for the dissertation length guidelines do not permit further discussion of these issues within this paper. The seven contrasting views on these issues would, within another context, provide bases for further fruitful inquiry.

²This labelling is subsequently refined. See chapter four.

I. CONTENT--ATONEMENT (p. 93-100)

¹Cf. Lloyd-Jones, Authority. (London: InterVarsity Fellowship, 1958), p. 15,29; Barth, Church Dogmatics I.1. Translated by G.T. Thomson. (Edinburgh: T. & T. Clark, 1936), p. 131; Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 2,112; Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 207; Bultmann, "New Testament and Theology," in H.W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 36, 37; Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953), p. 13; Rahner, "What Do I Mean When I Say God Speaks?" Translated by Joseph Donceel. In Paul Imhof and Hubert Biallowons, eds., Karl Rahner in Dialogue. (New York: Crossroad, 1986), p. 77.

²Barth, Church Dogmatics IV.1. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1956), p. 253.

³Ibid.

⁴Stewart, quoted in Why I Believe, (a transcript of a television interview). (Crieff, Scotland: The Book Department of St. Ninian's, 1963), p. 15.

⁵Stewart, A Faith to Proclaim, p. 100-02; Heralds of God. (London: Hodder and Stoughton, 1946), p. 67.

⁶Lloyd-Jones, "No Freedom Except in Christ, in Evangelistic Sermons. (Edinburgh: Banner of Truth Trust, 1983), p. 63.

⁷Lloyd-Jones, "The Apostolic Testimony," in Expository Sermons on 2 Peter. (Edinburgh: Banner of Truth Trust, 1983), p. 90.

⁸Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:31. (Cf. "The salvation occurrence . . . is an occurrence purely by God's initiative; for man, pure gift; by accepting it he is released from his perverse striving to achieve life or self-hood by his own efforts--in which he does the very opposite--only to be given it as a gift in the 'righteousness of God.'" New Testament Theology. Volume I. Translated by Kendrick Grobel. (London: SCM, 1952), p. 294. Note also, "This is the decision-question which the 'word of the cross' thrusts upon the hearer: whether he will thereby acknowledge the demand to take up the cross by the surrender of his previous understanding of himself, making the cross the determining power in his life, letting

himself be crucified with Christ." New Testament Theology. I:303.)

⁹Bultmann, New Testament Theology. I:294,95. (Cf. this Bultmann statement: "To believe in the cross of Christ . . . mean[s] . . . to make the cross of Christ our own, to undergo crucifixion with him," to die to the world of visible security. "New Testament and Mythology," in Kerygma and Myth. I:36. Also, "I can see well enough that in the NT the cross of Christ is described as an intrinsically significant event when then may and can become significant for faith too. But I cannot follow this sequence, which is possible in mythological thinking, because I cannot understand the phrase 'intrinsically significant'; I can understand significance only as a relation." From Karl Barth / Rudolf Bultmann: Letters 1922-1966. Edited by Bernd Jaspert. Translated and edited by Geoffrey W. Bromiley. (Edinburgh: T. & T. Clark, 1982), p. 93.)

¹⁰Reaching back across this section's spectrum, similarities do exist between Tillich and Bultmann. Both negate the power of historical research to give certainty to faith. The historical Jesus, a primary focus of nineteenth century theology, little concerned them. Salvation (variously defined by the two) comes through an existential encounter with Jesus the Christ, or the power of God manifest in him. Bultmann placed greater stress on the signal events of Good Friday and Easter (See a section entitled "Christ's Death and Resurrection as [the] Salvation-occurrence" in New Testament Theology. I:292-306. This section opens, "The deed of divine grace consists in the faith that God gave Christ up to die on the cross {underlining mine}." Tillich, in contrast, emphasized the value of the broader incarnation. ("He [Jesus] proves and confirms his character as the Christ in the sacrifice of himself as Jesus to himself as the Christ. But it is not justifiable to separate this sacrificial function from his being, of which it is actually an expression." Systematic Theology. (London: Nisbet, 1957), II:142. Stated succinctly. "The being of the Christ is his work and . . . his work is his being." Ibid. p. 194.) For Tillich, Jesus' death may possess salvific power, as a central manifestation of his being. Its greater value, however, is the manner in which it saves the symbol of the Christ from becoming an idol. (See Ibid. I:149,50.) This crucial distinction moves Tillich to the left of Bultmann on the spectrum.

¹¹Tillich, Systematic Theology. Volume 3. (London: Nisbet, 1964), p. 241.

¹²Tillich, Ibid. II:176.

¹³Tillich leaves the door open a crack, allowing for the possibility that the Cross had objective meaning. "It [the death of Christ] was, and is, a divine mystery, humanly unintelligible, divinely necessary." From "He Who Was the Christ," in The Shaking of the Foundations. (New York: Charles Scribner's Sons, 1948), p. 146.

¹⁴Rahner, Foundations of Christian Faith. Translated by William V. Dych. (London: Darton, Longman

and Todd, 1978), p. 299.

¹⁵Rahner, "Christmas--Fullness and Turning Point of Time?" Translated by Joseph Donceel. In Dialogue, p. 149.

¹⁶Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 225.

¹⁷Ibid. p. 226.

II. SOURCE--INSPIRATION (p. 101-07)

¹Lloyd-Jones, "The Authority of Scripture," in Expository Sermons on 2 Peter. (Edinburgh: Banner of Truth Trust, 1983), p. 98.

²Ibid. p. 99.

³Barth, Church Dogmatics I.1. Translated by G.T. Thomson. (Edinburgh, T. & T. Clark, 1936), p. 125. (Cf. "The irremediable danger of consulting Holy Scripture apart from the centre [Jesus Christ], and in such a way that the question of Jesus Christ ceases to be the controlling and comprehensive question and simply becomes one amongst others, consists primarily in the fact that . . . Scripture is thought of and used as though the message of revelation and the Word of God could be extracted from it in the the same way as the message of other truth or reality can be extracted from the other sources of knowledge, at any rate where it is not presumably speaking of Jesus Christ. But if Scripture is read in this way, the Scripture principle will not stand very long." Church Dogmatics IV.1. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1956), p. 368. Note also, "We cannot always turn to the Bible and be sure of receiving the Word of God. Word is a living reality, not something abstract." From Karl Barth's Table Talk. Edited by John D. Godsey. (Edinburgh: Oliver and Boyd, 1963), p. 42.)

⁴Barth, I.1. p. 127.

⁵Cf. "There is no other book which witnesses to Jesus Christ apart from Holy Scripture. This decides the fact that only in Holy Scripture do we have to do with the one and the whole Word and revelation of God." Barth, Church Dogmatics IV.1. p. 368,69.

⁶Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964), p. 77,78.

⁷Stewart, Why I Believe. (Crieff, Scotland: The Book Department of St. Ninian's, 1963), p. 14.

⁸Stewart, from an otherwise unpublished interview in Malcolm McDow, "A Study of the Preaching of James Stuart Stewart." (Th.D. dissertation at the New Orleans Baptist Theological Seminary, 1968), p. 54.

⁹Rahner, Inspiration in the Bible. (Edinburgh: Nelson, 1961), p. 59. (Cf. "God wills the Scriptures and himself as their originator. He achieves both because and in so far as he wills himself as the acting and efficient author of the Church." Ibid. p. 50; and "It [Scripture] exists because the church exists. It is not just something which forms church." Foundations of Christian Faith. Translated by William V. Dych. (London: Darton, Longman

and Todd, 1978), p. 362.)

¹⁰Rahner, and Karl Lehmann, Kerygma and Dogma. Translated by William Glen-Doepel. (New York: Herder and Herder, 1969), p. 13.

¹¹Rahner, Foundations. p. 377.

¹²Bultmann, Jesus Christ and Mythology. (London: SCM, 1958), p. 53.

¹³Ibid.

¹⁴Cf. "It is the Word of God which calls man into genuine freedom, into free obedience, and the task of de-mythologizing has no other purpose but to make clear the call of the Word of God. It will interpret the Scripture, asking for the deeper meaning of mythological conceptions and freeing the Word of God from a by-gone world-view." Bultmann did not make the Word of God identical with Scripture, yet we see here how closely he related them. Ibid. p. 43.

¹⁵Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 39.

¹⁶Ibid. p. 57.

¹⁷Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 38.

¹⁸Fosdick, from an unpublished interview in Robert S. Shelton, "The Relation between Reason and Revelation in the Preaching of Harry Emerson Fosdick," (Th.D. dissertation, Princeton Theological Seminary, 1965), p. 222.

III. SETTING--CONSEQUENCES (p. 107-13)

¹A further statement highlights the distinction between these two extremes. A theologian whose position falls to the left sees men in need of progress; his counterpart on the right sees men in need of reversal.

²Lloyd-Jones, The Presentation of the Gospel. (London: InterVarsity Fellowship, 1949), p. 12.

³Quoted in Iain Murray, D. Martyn Lloyd-Jones The First Forty Years 1899-1939. (Edinburgh: Banner of Truth Trust, 1982), p. 64.

⁴Stewart, A Man in Christ. (London: Hodder and Stoughton, 1936), p. 266. Compare, also, other interview statements in Malcolm McDow, A Study of the Preaching of James Stuart Stewart, (Th.D. thesis at New Orleans Baptist Theological Seminary, 1968), p. 72,73.

⁵Stewart, A Man in Christ. p. 205-20.

⁶Ibid. p. 107.

⁷Bultmann, "New Testament and Mythology," in Hans W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 30.

⁸Bultmann, History and Eschatology. (Edinburgh: Edinburgh University Press, 1957), p. 150.

⁹Bultmann, Jesus and the Word. Translated by Louise P. Smith and Erminie H. Lantero. (New York: Charles Scribner's Sons, 1958), p. 84-86.

¹⁰Tillich, Theology of Culture. (New York: Oxford University Press, 1959), p. 202.

- ¹¹Tillich, Systematic Theology. Volume II. (London: Nisbet, 1957), p. 51.
- ¹²Tillich, Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 79.
- ¹³Barth, Church Dogmatics IV.1. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1956), p. 398.
- ¹⁴Ibid. p. 771.
- ¹⁵Ibid. p. 774.
- ¹⁶Fosdick, "I Believe in Man," in Adventurous Religion. (London: SCM, 1926), p. 34.
- ¹⁷Ibid. p. 36,37. (Cf. Fosdick, As I See Religion. (London: SCM, 1932), p. 43.
- ¹⁸Note, to the opposite effect, Fosdick, Christianity and Progress. (London: Nisbet, 1922), p. 173-78.
- ¹⁹Fosdick, "Worshipping Jesus," in The Hope of the World. (London: SCM, 1933), p. 127.
- ²⁰Fosdick, from an unpublished interview in Robert S. Shelton, "The Relation between Reason and Revelation in the Preaching of Harry Emerson Fosdick (Th.D. dissertation, Princeton Theological Seminary, 1965), p. 214.
- ²¹Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 246.
- ²²Rahner, Foundations of Christian Faith. Translated by William V. Dych. (London: Darton, Longman and Todd, 1978), p. 411.
- ²³Rahner, "What is Christianity?" Translated by John R. Sachs. In Paul Imhof and Hubert Biallowons, eds., Karl Rahner in Dialogue. (New York: Crossroad, 1986), p. 147.
- ²⁴Rahner, "Ten Years after the Beginning of the Second Vatican Council," translated by Ronald Modras. In ibid. p. 103.

IV. PURPOSE--CHANGE IN HEARER (p. 113-20)

- ¹Bultmann, Jesus Christ and Mythology. (London: SCM, 1958), p. 36. (Cf. this Bultmann statement: "The thrust of NT thinking, to the degree that it is opposed to modern man, lies precisely in its shattering of man's certainty and its showing him that he can exist authentically only in the surrender of certainty and by the grace of God. The true offense is at root one that is posed for the will; it is posed for thinking only insofar as the will explicates itself in thought!" From Karl Barth / Rudolf Bultmann: Letters 1922-1966. Edited by Bernd Jaspert. Translated and edited by Geoffrey W. Bromiley. (Edinburgh: T. & T. Clark, 1982), p. 92. For a fuller presentation of Bultmann's criticism of preaching which merely teaches, see "Preaching: Genuine and Secularized," translated by Harold O.J. Brown. In Walter Leibrecht, ed., Religion and Culture. (London: SCM, 1959), p. 238-40.
- ²Bultmann, "Reply," Translated by Howard C. Kee. In Charles W. Kegley, editor, The Theology of Rudolf Bultmann. (London: SCM, 1966), p. 286.

⁴Bultmann, "New Testament and Mythology," in Hans W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 21. (Cf. "This new self-understanding can be maintained only as a continual response to the word of God which proclaims His action in Jesus Christ." Jesus Christ and Mythology. p. 76.)

⁵Lloyd-Jones, from an unpublished sermon in Iain Murray, D. Martyn Lloyd-Jones The First Forty Years 1899-1939. (Edinburgh: Banner of Truth Trust, 1982), p. 130.

⁶Stewart, Heralds of God. (London: Hodder and Stoughton, 1946), p. 135.

⁷Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953), p. 157, 58.

⁸Cf. "The preacher is primarily interested in . . . people in front of him whom he is trying to help. A sermon, therefore, becomes an engineering operation, building a bridge from one side of the river to the other, and actually carrying over spiritual supplies to those who need them." Fosdick, in Joseph F. Newton, ed., "Animated Conversation," in If I Had Only One Sermon to Preach. Edited by Joseph F. Newton. (New York: Harper and Brothers, 1932), p. 110.

⁹Note Fosdick's emphasis on the social effects of the gospel in "Christianity's Stake in the Social Situation," from The Hope of the World. (London: SCM, 1933), p. 32-41.

¹⁰Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 171.

¹¹Cf. "It [the proclaimed kerygma] does not seek to be merely valid, but of its very nature to bring about a real decision in a man in favor of the salvation which is contained in the proclamation, and thus be fruitful. Hence the kerygma has at all times and in all places . . . the character of a call to decision." Rahner and Karl Lehmann, Kerygma and Dogma. Translated by William Glen-Doepel. (New York: Herder and Herder, 1969), p. 22, 23.

¹²Rahner, Meditations on Priestly Life. (London: Sheed and Ward, 1970), p. 109.

¹³Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 6.

¹⁴Tillich, Biblical Religion and the Search for Ultimate Reality. (London: Nisbet, 1955), p. 32, 33.

¹⁵Tillich, Theology of Culture. (New York: Oxford University Press, 1964), p. 207.

¹⁶Tillich, Systematic Theology. I:7.

¹⁷Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964), p. 89. (God, through the message of the preacher, may invite hearers to recognize what Jesus has done in their behalf, but it not the preacher's task to persuade people to accept this truth. See "The Humanity of God," translated by John N. Thomas, in The Humanity of God. (Atlanta: John Knox Press, 1960), p. 58, and Karl Barth's Table Talk. Edited by John D. Godsey. Edinburgh: Oliver and Boyd, 1963) p. 38.)

¹⁶Barth, Prayer and Preaching. p. 66.

¹⁷Barth, Church Dogmatics IV.3. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1962), p. 784. Barth offered a more optimistic description of the Christian's freedom in a lecture entitled "The Gift of Freedom." Even there, however, he wrote, "The sovereign God alone saved man from the alienation and depravity of which he was and still is guilty. He delivered him from the imprisonment and slavery which was and still is his human lot" (underlining mine). From "The Gift of Freedom," translated by Thomas Wieser. The Humanity of God. p. 81. (Cf. p. 78,79,83.)

V. COMMUNICATION--ADAPTABILITY (p. 120-27)

¹Lloyd-Jones, "The Saviour of the World," in Evangelistic Sermons. (Edinburgh: Banner of Truth Trust, 1983), p. 15.

²Cf. "In the Acts and in the Epistles, we are told once and for all what the Christian Church is, what she is like, and how she is to do her work. We must always make certain that our methods conform to the teaching of the New Testament." Lloyd-Jones, The Presentation of the Gospel. (London: InterVarsity Fellowship, 1949), p. 4.

³Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964), p. 99. (Cf. "The presupposition of the sermon, on the contrary, is just that the subjectivity of the preacher bows down under the objective word of the prophets and apostles and under the Word of God to which they bear witness." Credo. Translated by J. Strathearn McNab. (London: Hodder and Stoughton, 1936), p. 198,99.)

⁴"The words of the preacher must be relevant to the immediate preoccupations of his hearers. If this were understood, preachers would be on their guard against continuing to discourse on topics which have long ceased to be important" Barth, Prayer and Preaching. p. 97.

⁵"The movement [in preaching] does not consist so much in going towards men as in coming from Christ to meet them. Preaching therefore proceeds downwards; it should never attempt to reach up to a summit." Ibid. p. 71. (Cf. Evangelical Theology. Translated by Grover Foley. (Edinburgh: T. & T. Clark, 1963), p. 183.)

⁶Barth, Prayer and Preaching. p. 107.

⁷Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953).

⁸Stewart, Heralds of God. (London: Hodder and Stoughton, 1946). Note particularly the chapters on "The Preacher's World" and "The Preacher's Technique."

⁹Ibid. p. 11.

¹⁰Bultmann, "New Testament and Mythology," in H.W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 3,7,16,37, etc.

¹¹Ibid. p. 3.

¹²Ibid. p. 5. (Cf. this Bultmann statement:

"Faithfulness to the [Biblical] author may be demonstrated by sometimes having to correct the material into which we are led by him." From Karl Barth / Rudolf Bultmann: Letters 1922-1966. Edited by Bernd Jaspert. Translated and edited by Geoffrey W. Bromiley. (Edinburgh: T. & T. Clark, 1982), p. 4.)

¹³Bultmann, "Bultmann Replies to His Critics," in Bartsch, ed., Kerygma and Myth. 1:209.

¹⁴Bultmann, "Preaching: Genuine and Secularized," translated by Harold O.J. Brown. In Walter Leibrecht, ed., Religion and Culture. (London: SCM, 1959), p. 238.

¹⁵Rahner, "Demythologization and the Sermon," translated by Theo Westow. In Concilium. 3(March, 1968):18.

¹⁶Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 3,4.

¹⁷Tillich, "The World Situation," in Tillich, et.al., The Christian Answer. (London: Nisbet, 1946), p. 69.

¹⁸Tillich, "Salvation," in The Eternal Now. (London: SCM, 1963), p. 95.

¹⁹Fosdick, quoted in Edward Linn, Preaching as Counseling: The Unique Method of Harry E. Fosdick. (Valley Forge, Pennsylvania: Judson Press, 1966), p. 31.

²⁰Fosdick, "Preface," in Edgar Jackson, A Psychology for Preaching. (Great Neck, New York: Channel Press, 1961), p. 8. (Cf. "We need more sermons that try to face people's real problems with them, meet their difficulties, answer their questions, confirm their noblest faiths and interpret their experiences in sympathetic, wise and understanding cooperation." The Living of These Days. (London: SCM, 1957), p. 97.)

VI. SERMON--REVELATION (p. 127-34)

¹Bultmann, "Preaching: Genuine and Secularized," translated by Harold O.J. Brown." In Walter Leibrecht, ed., Religion and Culture. (London: SCM, 1959), p. 237.

²Bultmann, History and Eschatology. (Edinburgh: Edinburgh University Press, 1957), p. 151,52.

³Bultmann, New Testament Theology. Volume 1. Translated by Kendrick Grobel. (London: SCM, 1952), p. 302.

⁴"Preaching is the Word of God which he himself has spoken." Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964), p. 65.

⁵Barth, Church Dogmatics I.2. Translated by G.T. Thomson and Harold Knight. (Edinburgh: T. & T. Clark, 1956), p. 744.

⁶Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953), p. 45,46.

⁷Ibid. p. 47.

⁸Barth, Church Dogmatics I.2. p. 749.

⁹Stewart, A Faith to Proclaim. p. 45.

¹⁰Lloyd-Jones, Authority. (London: InterVarsity

Fellowship, 1958), p. 13.

¹¹Lloyd-Jones, Preaching and Preachers. (London: Hodder and Stoughton, 1971), p. 40.

¹²Cf. The preacher "is there to deliver the message of God, a message from God to those people." Lloyd-Jones, *Ibid.* p. 53.

¹³*Ibid.* p. 304,05. Although others among the seven theologians saw preaching (at least, potentially) as a word from God, none of the others gave the emphasis Lloyd-Jones did to the third member of the Trinity's role in this process. When D.W.D. Shaw, Principal of St. Mary's College, an early reader of this chapter, raised this issue, I reread each theologian's most significant writing on preaching. I looked for explicit reference to the Holy Spirit. With a few exceptions, I found none.

James Stewart came closest to Lloyd-Jones's emphasis. He wrote, "The Spirit of the Lord will be upon us in proportion as our work has been earnest and ungrudging." "It is when a man strikes rock-bottom in his sense of nothingness that he suddenly finds he has struck the Rock of ages. Then his whole ministry is supernaturalized, and through him the Spirit can act with power." Heralds of God. (London: Hodder and Stoughton, 1946), p.204,05. (Cf. p. 116.)

Karl Barth also speaks of the Holy Spirit's role in preaching. "It should not be forgotten that true preaching is learnt from the Holy Spirit, theological training being subordinated to him." Prayer and Preaching. p. 83,84. "He [a preacher] must labour and strive to present the Word aright, even though he is fully aware than only the Holy Spirit can in fact 'teach aright'." *Ibid.* p. 83.

Rudolf Bultmann, in his New Testament Theology, wrote (in the section most related to the act of preaching, entitled, "The Word, the Church, the Sacraments"), quite generally, of "the working of the Spirit in the various 'spiritual gifts'." I:308.

The following list of representative works (In cases where specific pages are listed, those are the passages most related to preaching.) do not mention the work of the Holy Spirit in preaching:

Fosdick, "What Is the Matter with Preaching?" In Harper's Magazine. 157(July 1928):133-41; The Living of These Days. (London: SCM, 1933); "Harry Emerson Fosdick," in Charles McGlon, ed., "How I Prepare My Sermons." In The Quarterly Journal of Speech. 40(February 1954):50-52; "Animated Conversation," in Joseph F. Newton, ed., If I Had Only One Sermon to Preach. (New York: Harper and Brothers, 1932), p. 109-13.

Bultmann, "Preaching: Genuine and Secularized," in Walter Leibrecht, ed., Religion and Culture. p. 236-42.

Tillich, "Communicating the Christian Message Today," in Episcopal Overseas Missions Review. 6(1960):23-26, 51-53; Theology of Culture. (New York: Oxford University Press, 1959), p. 202-08.

Rahner, "Editorial," and "Demythologization and the Sermon," both in Concilium. 3(March 1968):3-5, 12-20.

¹⁴Rahner and Karl Lehmann, Kerygma and Dogma. Translated by William Glen-Doepel. (New York: Herder and Herder, 1969), p. 23.

¹⁵Ibid. p. 24.

¹⁶Tillich, Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 58.

¹⁷In fact, Tillich spoke of the church giving "the minister the highest function Protestantism knows, namely, to preach the 'Word.'" From "The Relevance of the Ministry in Our Time and Its Theological Foundation," in Hans Hofmann, ed., Making the Ministry Relevant. (New York: Scribner, 1960), p. 21.

¹⁸Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 176. (Cf. "Words which communicate the Spiritual Presence become . . . the Word of God. Objects which are vehicles of the divine Spirit become sacramental materials and elements in a sacramental act." Systematic Theology. Volume 3. (London: Nisbet, 1964), p. 128. Note also, "No word is the Word of God unless it is the Word of God for someone." III:133.)

¹⁹Fosdick, The Living of These Days. p. 214,15.

²⁰Fosdick, from an unpublished interview, in Robert S. Shelton. "The Relation between Reason and Revelation in the Preaching of Harry Emerson Fosdick," (Th.D. thesis at Princeton Theological Seminary, 1965), p. 213.

²¹Fosdick, The Hope of the World. (London: SCM, 1933), p. 7.

²²Fosdick, "Animated Conversation." in Newton, One Sermon. p. 111. Several quotations from Fosdick's seminal article, "What Is the Matter with Preaching?" document the importance he gave to the preacher's (as compared with God's) action in preaching. "The future, I think, belongs to a type of sermon which can best be described as an adventure in co-operative thinking between the preacher and his congregation. The impression made by such preaching easily is felt by anyone who runs into it. The preacher takes hold of a real problem in our lives and, stating it better than we could state it, goes on to deal with it fairly, frankly, helpfully." "A true preacher is creative. He does more than discuss a subject; he produces the thing itself in the people who hear it." "This, I take it, is the final test of a sermon's worth: how many individuals wish to see the preacher alone?" p. 137,39,41.

EVALUATION (p. 134-45)

¹Ernest T. Campbell, (a successor to Fosdick at the Riverside Church) described Fosdick's preaching in terms similar to this. From an unpublished interview in Fabaus Landry, "The Preaching of Harry Emerson Fosdick: An Analysis of Its Intent, Style, and Language," (D.Div. dissertation at Vanderbilt University Divinity School, Nashville, Tennessee, 1972), p. 43.

²Fosdick, "Preface," in Edgar Jackson, A Psychology for Preaching. (Great Neck, New York: Channel

1961), p. 8.

³Fosdick, "What Is the Matter with Preaching?" Harper's Magazine. 157(July 1928):139.

⁴A similar criticism was directed toward Bultmann in Gary E. Parker, "A Comparison of the Concept of Proclamation in the Writings of Peter Taylor Forsyth and Rudolf Bultmann," (Ph.D. dissertation at Baylor University, Waco, Texas, 1984), p. 141,42.

⁵Bultmann, Theology of the New Testament. Translated by Kendrick Grobel. (London: SCM, 1952), II:66. (Cf. "The Historical Jesus and the Theology of Paul," in Faith and Understanding. Translated by Louise P. Smith. (London: SCM, 1969), p. 241 and "The Word of God in the New Testament," also in Faith and Understanding, p. 311.)

⁶Barth, Church Dogmatics IV.2. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1958), p. 511.

⁷Barth, Prayer and Preaching. Translated by B.E. Hooke. (London, SCM, 1964), p. 66.

⁸Tillich, Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 101.

⁹Even Lloyd-Jones admitted this. "Man is not only finite, he is also sinful. By definition, man can never arrive at an understanding of God. The thing is a sheer impossibility [without revelation]." Authority. (London: InterVarsity Fellowship, 1958), p. 12.

¹⁰A similar criticism was directed toward Stewart in Daniel Zeluff, "A Critique of English Speaking Preaching 1864-1964," (Ph.D. dissertation at the University of Aberdeen, 1964), p. 258-60. Stewart and his theology are by no means unique in this weakness. This fault, however, stands out more boldly in Stewart's thinking. His theology of preaching issued a strong (probably stronger than the other six) call to discipleship, yet did so in terms of, almost exclusively, inner transformation, rather than external action.

Stewart acknowledged the temptation the church faces to nullify its message by merely receiving, and not being transformed by, the Word of the Gospel. It may have been his recognition of this response in his own congregations that heightened his awareness of this danger. When Stewart, in his preface to Barth's Prayer and Preaching, wished to illustrate the theologian's power as a preacher, Stewart chose the following passage, from the Dogmatics, relevant to the topic at hand: "The most cunning of all the stratagems which the resisting element in man can use in self-defence against the Word of grace is simply to immunize, to tame and harness. It is politely to take its seat in the pew, cheerfully to don the vestment and mount the pulpit, zealously to make Christian gestures and movements, soberly to produce theology, and in this way, consciously participating in the confession of Jesus Christ, radically to ensure His prophetic work is halted, that it can do no more injury to itself, let alone to the world. May it not be that this cunning of all defensive movements is also the most effective?"

¹¹Note the book by that title: Authority.

¹²Lloyd-Jones, Preaching and Preachers. (London: Hodder and Stoughton, 1971), p. 53.

¹³Ibid. p. 89.

CHAPTER FOUR NOTES (p. 146-81)

¹(This and each of the twenty-one notes which follow {with the exception of note 4} document specific statements which illustrate each theologian's agreement with the consensus statements.) Fosdick, The Modern Use of the Bible. (London: SCM, n.d.), p. 246,47; Bultmann, "New Testament and Mythology," in Hans W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by R.H. Fuller. (London: SPCK, 1953), p. 44; Barth, Church Dogmatics II.1. Translated by T.H.L. Parker, W.B. Johnston, Harold Knight, J.L.M. Haire. (Edinburgh: T. & T. Clark, 1957), p. 3; Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 261; Stewart, Heralds of God. (London: Hodder and Stoughton, 1946), p. 5; Lloyd-Jones, Preaching and Preachers. (London: Hodder and Stoughton, 1971), p. 62; Rahner, "The Experience of God Today," in Theological Investigations. Volume 11. Translated by David Bourke. (London: Darton, Longman and Todd, 1974), p. 149 and Foundations of the Christian Faith. Translated by William V. Dych. (London: Darton, Longman and Todd, 1978), p. 139.

²Fosdick, The Modern Use. p. 265; Bultmann, "The Christology of the New Testament," in Faith and Understanding. Translated by Louise P. Smith. (London: SCM, 1969), p. 282; Barth, Church Dogmatics I.1. Translated by G.T. Thomson. (Edinburgh: T. & T. Clark, 1936), p. 129,30; Tillich, Systematic Theology. I:150-53; Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953), p. 35; Lloyd-Jones, Truth Unchanged, Unchanging. (London: James Clarke, 1951), p. 98; Rahner, Foundations. p. 222.

³Fosdick, The Modern Use. p. 105,06; Bultmann, Jesus Christ and Mythology. (London: SCM, 1958). p. 53,54; Barth, I.1. p. 111-29; Tillich, Systematic Theology. I:40; Stewart, The Life and Teaching of Jesus Christ. (Edinburgh: The Church of Scotland Publications Department, n.d.), p. 17 (Stewart's statement here applies specifically to the Gospels, rather than the entire Scriptures); Lloyd-Jones, "The Authority of Scripture," in Expository Sermons on 2 Peter. (Edinburgh: Banner of Truth Trust, 1983), p. 99; Rahner, Foundations. p. 363.

⁴Tillich, Systematic Theology. I:123.

⁵Fosdick, The Modern Use. p. 205,06; Bultmann placed no emphasis on the historic personality of Jesus. Theology of the New Testament. Translated by Kendrick Grobel. (London: SCM, 1952), I:33-37. Yet, Bultmann asserts the necessity of each person following the example Christ set on the cross. "New Testament and Mythology," in Kerygma and Myth. p. 36; Barth, Church Dogmatics IV.2. Translated by G.W. Bromiley. (Edinburgh: T. & T. Clark, 1958), p. 452; Tillich, Systematic Theology. Volume 2. (London: Nisbet, 1957), p. 113; Stewart, A Faith to Proclaim. p. 56-58; Lloyd-Jones, Truth Unchanged, Unchanging. p. 98; Rahner, "The Humanity of Jesus," in Theological Investigations. Volume 3. Translated by Karl-H. and Boniface Kruger. (London: Darton, Longman and Todd, 1967), p. 43.

⁶Fosdick, The Modern Use. p. 249; Bultmann, "New

Testament and Mythology," in Kerygma and Myth. I:44; Barth, II.1. p. 474; Tillich, Systematic Theology. II:113; Stewart, A Faith to Proclaim. p. 33; Lloyd-Jones, "The Glory of God," in 2 Peter. p. 256,57; Rahner, "The Humanity of Jesus" in Theological Investigations. III:43.

⁷Fosdick, The Modern Use. p. 225; Bultmann, "Bultmann Replies to His Critics" in Kerygma and Myth. I:209; Barth, The Knowledge of God and the Service of God According to the Teaching of the Reformation. Translated by J.L.M. Haire and Ian Henderson. (London: Hodder and Stoughton, 1938), p. 82-84; Tillich, Systematic Theology. Volume 3. (London: Nisbet, 1964), p. 241; Stewart, A Faith to Proclaim. p. 102; Lloyd-Jones, Maintaining Our Evangelical Heritage. (London: InterVarsity Fellowship, 1952), p. 18; Rahner, Foundations. p. 255.

⁸Fosdick, The Modern Use; Bultmann, Theology of the New Testament; Barth, Note the extensive use of Scripture in Church Dogmatics; Tillich, Systematic Theology; Stewart, The Life and Teaching of Jesus Christ or A Man in Christ. (London: Hodder and Stoughton, 1936); Lloyd-Jones, e.g., Authority. (London: InterVarsity Fellowship, 1958); Rahner, e.g., "Gradual Ascent to Christian Perfection," in Theological Investigations. III:5.

⁹Fosdick, The Hope of the World. (London: SCM, 1933); Bultmann, This World and Beyond. Translated by Harold Knight. (London: Lutterworth Press, 1960); Barth, Deliverance to the Captives. Translated by Marguerite Wieser. (London: SCM, 1961); Tillich, The Eternal Now. (London: SCM, 1963); Stewart, The Gates of New Life. (Edinburgh: T. & T. Clark, 1937); Lloyd-Jones, Evangelistic Sermons. (Edinburgh: Banner of Truth Trust, 1983); Rahner, Biblical Homilies. Translated by Desmond Forristal and Richard Strachan. (New York: Herder and Herder, 1966).

¹⁰Fosdick, The Living of These Days. (London: SCM, 1957), p. 93; Bultmann, Jesus Christ and Mythology. p. 53; Barth, Evangelical Theology: An Introduction. Translated by Grover Foley. (Grand Rapids: Eerdmans, 1963), p. 32; Tillich, Systematic Theology. I:40; Stewart, from an otherwise unpublished interview in Malcolm McDow, "A Study of the Preaching of James Stuart Stewart," (Th.D. dissertation at New Orleans Baptist Theological Seminary, 1968), p. 45; Lloyd-Jones, Maintaining Heritage. p. 18; Rahner, Foundations. p. 371.

¹¹Fosdick, from an otherwise unpublished interview in Robert S. Shelton, "The Relation between Reason and Revelation in the Preaching of Harry Emerson Fosdick," (Th.D. dissertation, Princeton Theological Seminary, 1965), p. 139; Bultmann, Jesus Christ and Mythology. p. 53,54,68; Tillich, Systematic Theology I:40; Rahner, "A Theologian at Work," translated by Patrick Granfield. In Paul Imhof and Hubert Biallowons, eds., Karl Rahner in Dialogue. (New York: Crossroad, 1986), p. 18.

¹²Fosdick, "How Shall We Think of God?" In Adventurous Religion. (London: SCM, 1926), p. 73; Bultmann, Jesus Christ and Mythology. p. 69; Barth, II.1. p. 351; Tillich, Systematic Theology. I:310-313; Stewart, A

Faith to Proclaim. p. 64; Lloyd-Jones, "The Strait Gate," in Evangelistic Sermons. p. 34; Rahner, Meditations on Priestly Life. Translated by Edward Quinn. (London: Sheed and Ward, 1970), p. 40.

¹³Fosdick, The Meaning of Faith. (London: SCM, 1921), p. 260-62; Bultmann, "What Does It Mean to Speak of God?" In Faith and Understanding. p. 63,64; Barth, II.1. p. 426; Tillich, Systematic Theology. I:309,10; Stewart, A Faith to Proclaim. p. 72,73; Lloyd-Jones, "The Glory of God," in Sermons on 2 Peter. p. 262; Rahner, Meditations. p. 13.

¹⁴Fosdick, The Meaning of Faith. p. 273-77; Bultmann, "The Historical Jesus and the Theology of Paul," in Faith and Understanding. p. 244; Barth, II.1. p. 542; Tillich, Systematic Theology. I:302-04; Stewart, A Faith to Proclaim. p. 73; Lloyd-Jones, "Christianity--Impossible with Men," in Evangelistic Sermons. p. 10,11; Rahner, Meditations. p. 40.

¹⁵Fosdick, "Moral Autonomy or Downfall," in Adventurous Religion. p. 25; Bultmann, Jesus and the Word. Translated by Louise P. Smith and Erminie H. Lantero. (New York: Charles Scribner's Sons, 1958), p. 49; Barth, IV.2. p. 484; Tillich, Systematic Theology. I:55; Stewart, A Faith to Proclaim. p. 77-79; Lloyd-Jones, "The Saviour of the World," in Evangelistic Sermons. p. 15,16; Rahner, Meditations. p. 39,40.

¹⁶Fosdick, The Meaning of Faith. p. 250-55; Bultmann, "New Testament and Mythology" in Kerygma and Myth. I:19; Barth, IV.2. p. 403; Tillich, Systematic Theology. II:53; Stewart, A Faith to Proclaim. p. 51-53; Lloyd-Jones, from an otherwise unpublished sermon in Iain Murray, D. Martyn Lloyd-Jones The First Forty Years 1899-1939. (Edinburgh: Banner of Truth Trust, 1982), p. 64; Rahner, Foundations. p. 193.

¹⁷Fosdick, "Moral Autonomy or Downfall," in Adventurous Religion. p. 23-27; Bultmann, Theology of the New Testament. II:26,27; Barth, Prayer and Preaching. Translated by B.E. Hooke. (London: SCM, 1964), p. 73,74; Tillich, Systematic Theology. II:54-56; Stewart, A Faith to Proclaim. p. 62; Lloyd-Jones, Truth Unchanged, Unchanging. p. 49,50; Rahner, Meditations. p. 40-42.

¹⁸Fosdick, The Modern Use. p. 254,55; Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:31; Barth, I.1. p. 134,35; Tillich, Systematic Theology. III:238; Stewart, A Faith to Proclaim. p. 97; Lloyd-Jones, "The Saviour of the World," in Evangelistic Sermons. p. 16; Rahner, Foundations. p. 90.

¹⁹Fosdick, "Moral Autonomy or Downfall," in Adventurous Religion. p. 26,27; Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:19,20; Barth, IV.1. p. 771,74; Tillich, in D. MacKenzie Brown, ed., Ultimate Concern: Tillich in Dialogue. (London: SCM, 1965), p. 7-9; Stewart, A Faith to Proclaim. p. 143-45; Lloyd-Jones, The Presentation of the Gospel. (London: InterVarsity Fellowship, 1949), p. 12; Rahner, "Gradual Ascent to Christian Perfection," in Theological Investigations.

III:4.

²⁰Fosdick, The Living of These Days. p. 99; Bultmann, "The Concept of the Word in the New Testament," in Faith and Understanding. p. 301,02; Barth, Prayer and Preaching. p. 66; Tillich, Theology of Culture. (New York: Oxford University Press, 1959), p. 201; Stewart, Heralds of God. p. 31; Lloyd-Jones, Preaching and Preachers. p. 53; Rahner, "Demythologization and the Sermon," translated by Theo Westow. In Concilium. 3(March, 1968):15.

²¹Fosdick, "Honesty in the Pulpit," from an unpublished sermon in Edmund Linn, Preaching as Counseling: The Unique Method of Harry E. Fosdick (Valley Forge: Judson Press, 1966), p. 144; Bultmann, "The Concept of the Word," in Faith and Understanding. p. 307; Barth, I.2. Translated by G.T. Thompson and Harold Knight. (Edinburgh: T. & T. Clark, 1956), p. 744; Tillich, Theology and Culture. p. 208; Stewart, Heralds of God. p. 101; Lloyd-Jones, Preaching and Preachers. p. 324; Rahner, Meditations. p. 140.

²²Fosdick, "What Is the Matter with Preaching?" Harper's Magazine. 157(July 1928):140; Bultmann, "What Does It Mean to Speak of God?" In Faith and Understanding. p. 62; Barth, Prayer and Preaching. p. 111,12; Tillich, Theology of Culture. p. 204-05, and "Communicating the Christian Message Today," in Episcopal Overseas Missions Review 6(1960):23; Stewart, Heralds of God. p. 199; Lloyd-Jones, Preaching and Preachers. p. 99; Rahner, "Editorial," in Concilium. Translated by Theo Westow. 3(March 1968):3.

²³Throughout this paper, I frequently use the word "college" as a general term describing the educational setting where teaching in preaching occurs. Thus, this broad term may include universities, seminaries, or other similar settings which offer post-secondary school theological education.

²⁴Some of these questions parallel those asked in Chapter Three (e.g., 4,10). The two sets, however, serve different purposes and, thus, are not identical. The questions in Chapter Three deal with selected specific theological issues which highlight contrasts among the theologians, while the consensus questions stated here arise out of the broad agreement among the seven theologies.

²⁵Chapter three's fourth spectrum deals with the purpose of preaching, i.e., the response sought from preaching. The question there could be worded as follows: Does the preacher seek an objective reversal in his hearers or a more subjective growth in knowledge? Thus, Barth, who viewed salvation as a totally objective experience, ironically, appears on the left (subjective) extreme. A truly Barthian preacher seeks no objective response from his hearers, but a subjective awareness of what God has already done.

²⁶As with the questions referred to in note 24, the statements in this table, to some degree, parallel statements in chapter three's spectrums. That chapter's statements involved more specific issues. The statements in

this chapter are theologically broader. For a comparison with this table's first two statements, see chapter three, section II.

²⁷See chapter three, sections V.

²⁸See chapter three, section III, IV.

²⁹See chapter three, section II.

³⁰See chapter three, section I.

³¹See chapter three, section VI.

³²See chapter three, section V, VI.

³³See Preaching and Preachers, particularly chapters 12-14.

³⁴Compare The Gates of New Life. (Edinburgh: T. & T. Clark, 1937) with Heralds of God and A Faith to Proclaim.

³⁵Tillich, "Communicating the Christian Message Today," in Episcopal Overseas Missions Review. 6(1960):51,53.

³⁶Bultmann, "What Does It Mean to Speak of God?" In Faith and Understanding. p. 62.

³⁷Bultmann, Jesus Christ and Mythology. p. 82,83; Stewart, Heralds of God; I could find no place where Lloyd-Jones spoke of a "herald," though he does use the almost identical analogy of "ambassador." Lloyd-Jones, Preaching and Preachers. p. 53; Barth, "The Humanity of God," translated by John N. Thomas. In The Humanity of God. (Atlanta: John Knox Press, 1960), p. 58; Rahner, "The Meaning of Ecclesiastical Office," in Servants of the Lord. Translated by Richard Strachan. (London: Burns and Oates, 1968), p. 38,39.

³⁸Bultmann, New Testament Theology. I:332-34.

³⁹Fosdick, from an unpublished interview in Shelton, p. 168.

⁴⁰Ibid. p. 157.

⁴¹Fosdick, "The Hope of the World," in The Hope of the World. p. 13,14.

⁴²Lloyd-Jones, "The Wonder of the Gospel," in Evangelistic Sermons. p. 201.

⁴³Lloyd-Jones, "Growing in Grace (I)," in Sermons on 2 Peter. p. 221.

⁴⁴Stewart, A Faith to Proclaim. p. 28.

⁴⁵Ibid. p. 72.

⁴⁶See above--note 19.

⁴⁷Barth, IV.1. p. 771.

⁴⁸Rahner, Foundations. p. 410.

⁴⁹Tillich, Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 108.

⁵⁰See above, p. 38.

⁵¹See above, note 21.

⁵²Note printed volumes of sermons mentioned in note 9 above.

⁵³Cf. "We are to declare that the entire Bible--the canonical Scriptures of the Old and New Testaments--is the Word of God." Lloyd-Jones, Authority. p. 43-44; or "The authority of the Scriptures is not a matter to be defended, so much as to be asserted." Authority. p. 41.

⁵⁴Cf. The facts of the kerygma were "historic"; "unique"; "eschatological." Stewart, A Faith to Proclaim.

p. 17,21,23. (Note also, "The Christ of Faith," in Hugh Anderson and William Barclay, ed., The New Testament in Historical and Contemporary Perspective. (Oxford: Basil Blackwell, 1965), p. 261-80.)

⁵⁵Cf. "The fact that we become hearers and doers of the Word of God signifies the realisation of a divine possibility, not one that is inherent in our human nature. Freedom to know the true God is a miracle, a freedom of God, not one of our freedoms." Barth, "No," in Natural Theology. Translated by Peter Fraenkel. (London: Centenary Press, 1946), p. 117; and "It [the Word of God] is one and the same, whether we regard it as revelation, as the Bible, or as proclamation." Barth, I.1. p. 136.

⁵⁶Cf. "The kerygma is incredible to modern man, for he is convinced that the mythical view of the world is obsolete. . . . Does the New Testament embody a truth which is quite independent of its mythical setting? If it does, theology must undertake the task of stripping the kerygma from its mythical framework, of 'demythologizing' it." Bultmann, "New Testament and Mythology," in Kerygma and Myth. I:3.

⁵⁷Cf. "Kerygmatic theology needs apologetic theology for its completion. . . . Apologetic theology is 'answering theology.' It answers the questions implied in the 'situation' in the power of the eternal message and with the means provided by the situation whose questions it answers." Tillich, Systematic Theology. I:6.

⁵⁸Cf. "We are coming to the innermost center of the Christian understanding when we say: Man is the event of a free unmerited and forgiving, and absolute self-communication of God." Rahner, Foundations. p. 116.

⁵⁹Cf. "His [Jesus'] estimate of human personality, its divine origin, its spiritual nature, its supreme value, its boundless possibilities, has been rightly called his most original contribution to human thought." Fosdick, "I Believe in Man," in Adventurous Religion. p. 36,37.

CHAPTER FIVE NOTES (p. 183-264)

¹Several survey questions did not play as important a role in this study as originally planned. These questions dealt with potential changes in preaching (and the teaching of preaching) both at individual colleges as well as in the broader context of the church as a whole. A summary of the overall response to these questions appears in appendix six.

²This chapter rarely considers individual settings where homiletical education occurs. The various comparisons are based on statistical descriptions of contrasting groups of institutions. To achieve its goal, the study required this methodology. Within this chapter, the individual settings (where live lecturers interact with actual students) regrettably disappears into the mist of the composite. As Paul Tillich wrote, "Types are logical ideals for the sake of discerning understanding; they do not exist in time and space, and in reality we find . . . a mixture of types in every particular example." Christianity and the Encounter of the World Religions. (New York: Columbia University Press), p. 54,55.

³Although this goal of teaching preaching did not specifically mention the Bible, there seemed to be a correlation between a high priority given to this goal and an awe before Scripture as evidenced in other survey responses. See tables 26,28,30, and 31 below.

⁴A few incorrect figures, particularly large ones, can greatly skew an average, while their effect on a median is smaller.

⁵F.R. Jolliffe, Survey Design and Analysis. (Chichester: Ellis Horwood Ltd., 1986), p. 25.

⁶There certainly would have been more than one method of coding the responses to the open questions. In notes 7-11, I list actual survey responses which underlie my system of coding.

⁷In many cases, the lecturers used phrases identical to the ones I used in coding. Question ten brought more variety than the others. Other lecturer wordings include:

Bible: "Exposition," "God's Word," "Exegesis," "The text in context," "Interpretation"

Congregation: "Knowing the people," "Relevance to audience," "Awareness of listener response," "Empathy," "Knowledge of the culture to which one is speaking," "Pastoral work," "Sensitivity," "The contemporary context," "Feedback systems," "The need to listen," "Preach to the people," "Community," "Contextualisation," "Realism in presentation," "Openness toward the world," "The local church," "Appropriateness," "Rapport," "Knowing the people"

Sermon construction: "Content," "Shaping of material," "Different sorts of sermons," "Having one idea," "Organisation," "Having something to say," "Sermon preparation," "The structure of a sermon," "Introductions and conclusions," "Illustrations," "Written sermons," "Study," "Simplicity of thought," "Methods of preaching"

Communication skills: "Clarity," "Words," "Delivery," "Brevity-conciseness," "Imagination," "Humour," "Enthusiasm," "Interest," "Can it be understood?"

"Meaningful language," "Concrete nouns and verbs,"
 "Simplicity of language," "Actual delivery," "Vividness,"
 "Eliminating superfluous verbiage," "Lucidity"

Preacher's personal spiritual life: "The preacher's qualifications," "Humility," "Personal authority,"
 "Dependence on God," "The integrity of the preacher," "The preacher's responsibility," "General preparation," "One's personal resources," "Preaching from the heart," "Personal lifestyle," "A God-centred life," "Expecting God to speak through the preacher," "Personal knowledge of Christ"

Purpose: "Preaching in the indicative rather than the imperative," "Response," "Having one goal," "Reach the whole man," "Edification," "Application," "The rationale for preaching," "Effectiveness," "The need to convict,"
 "Distinction between teaching and preaching," "Aim to encourage and give hope," "Preaching is fundamental to mission," "The whole personality of the man to be reached--intellect, emotions, will," "Every area of their lives," "Call to discipleship," "Call to action,"
 "Preaching to convey the power of God," "Preaching for growth," "Building up the community"

Theological content of preaching: "The atonement,"
 "What is preaching?" "The exclusiveness of the gospel," "The integrity of the gospel," "Revelation through the Word,"
 "The gospel," "Hermeneutics," "Truthfulness," "True and false authority," "Ongoing theological understanding"

Breadth of sermon content: "Address sermons generally, not individually," "A planned programme of preaching,"
 "Avoid repeating private concerns," "Inclusive preaching"

Communication: "Hand on," "Inform," "Deliver,"
 "Present," "Manifest," "Convey," "Reveal," "Speak," "Apply"

Proclamation: "Declare," "Teach," "Instruct,"
 "Announce," "Address," "Present," "Bear witness"

Interpretation: "Exposit," "Interpret," "Appropriate Christian truth," "Reflect," "Open up," "Clarify," "Explain"

Modification: "Challenge," "Exhort," "Encourage,"
 "Console," "Strengthen," "Build up," "Conform," "Meet needs," "Nourish," "Appropriate," "Elicit a response"

Biblical content: "Biblical passage," "Old and New Testament," "The Written Word," "Scripture," "Biblical teaching," "Holy Scripture"

A theological construct: "Gospel," "Truth," "Some aspect of Christianity," "Christian tradition," "The congregation's experience," "The congregation's faith," "Salvation"

God's Word: "Christ's Word," "Words of grace,"
 "Message of God"

God: "Jesus," "The Holy Spirit," "God's grace and claims," "The will and gracious purpose of God," "The whole counsel of God"

Bible: "Scripture," "God's Word," "New Testament," "The text," "Biblical revelation," "The Word of God"

Himself: "Herself," "Personal experience," "Integrity of conscience," "His faith"

God: "Jesus Christ," "The Holy Spirit," "The

revelation that God has given"

The congregation: "The hopes of the community," "The hearers," "Practical in presentation"

A theological construct: "The gospel," "The truth," "The message," "The good news"

Tradition/the church: "Christ as preached by the past church"

The preacher's calling: "The role of the preacher"

¹¹Say what the text says: "Find out what the text meant when it was written," "Say what the passage says," "The authentic meaning of the text as opposed to subjective guesses," "To go to the full limits of their linguistic and theological ability in digging out the meanings out of the text," "The real meaning of the text in the light of the original language," "Preach what you actually find in the text," "The logical priority of what the Scriptural author intended to convey," "Listen with integrity," "To make every effort not to twist a text," "Let the text decide--inspire the sermon and not vice versa," "You may quarrel with it, but you must not ignore it or use it as a springboard for your own flight of fancy," "Be honest with it," "Correct interpretation"

Keep the text in context: Each of these responses actually used the word, "context."

Remember the Bible is God's Word: Each of these either stated the principle directly or emphasized God's active participation in the preaching event, e.g., "To let the Word of God speak for itself so that homiletics clearly presents the Mind of God in a particular passage."

Find the text's relevance to today: "That the aim of preaching is to help people to hear the Scripture as being 'about them'," "Relate the text and Gospel to our situation," "You must communicate these texts to people who live and move in today's world," "They must take the text into the parish for a week before they start," "What God is saying to the people for whom the sermon is being prepared," "Contemporary application," "Relevant application"

Interact personally with the text: "That they believe every one personally first," "They will only communicate (sic) if they understand the passage clearly themselves," "Live the word"

Compare the text with other Scripture passages: "Test Scripture by Scripture," "Compare Scripture with Scripture."

¹²The other such survey questions (to be considered below) are 3 and 19.

¹³The evidence presented below may not necessarily prove a cause and effect relationship between the 'objective'/'subjective' distinction and the teaching of preaching in institutions within those categories. The apparent differences in preaching education between these two types of institutions may merely reflect differences caused by other factors.

¹⁴Throughout this chapter, I seek to establish only the conclusions which the survey responses adequately support. I do, however, use the survey statistics quite freely. This study does not build a description of a large

population based on survey responses from a small minority within that population. Rather, I sent the survey (actually, a census) to the entire population of British preaching lecturers (as described in chapter I) and received responses from a large majority (74%).

¹⁵To highlight this contrast, one could state it more strongly. An 'objective' lecturer (preacher) might say, "God gave this message, therefore it is effective." His 'subjective' counterpart might say, "That message was effective, therefore it was from God."

¹⁶In support of this generalization, note the following quotations from 'objective' lecturer survey responses (from seven different lecturers who employ examinations in teaching preaching). Unless otherwise stated, the lecturers made these statements in response to survey question 19.b.

"The motivation is to serve the Lord rather than merely to achieve academic success."

"[Our college lecturers] see . . . less need of academic speculative abstraction."

"This college gives but a diploma. If it were to be linked to a University it could give a degree - should another year be added. But this would entail our students receiving teaching from men whose theological persuasions and liberal views would not be endorsed by the Council. The qualification is therefore forfeited so that evangelical and doctrinal purity may be retained, a far more important consideration."

"It provides the opportunity of a university education but avoids an aridly academic atmosphere."

"Unity of belief and purpose in the developing and training of men for our ministry in the [name of denomination] Church."

(Question 21) "People are beginning to appreciate that academic preaching has emptied so many churches and chapels in U.K. More and more will be encouraged to seek God for his anointing. The results will follow."

(Question 21) "In our denomination a greater emphasis is being placed on preparing preachers for the art of sermon preparation and the act of proclamation."

¹⁷In support of this claim, I offer the Shorter Oxford English Dictionary definition for 'homiletics': "The art of preaching" (underlining mine). The O.E.D. elsewhere describes "art" as "skill." William Little, et.al., ed., (Oxford: Clarendon Press, 1933), 1:915, 102.

¹⁸I use the term, "data line" to represent a horizontal line of information from one of the tables, e.g.,

2.0	God as source	2.4
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¹⁹Other theologically based groups of lecturers employed the word "gospel" (or its cognates) to this degree:

Tillich	83.3%
Rahner	28.6%
Lloyd-Jones	21.1%

²⁰This greater emphasis on preaching may be a response, on the part of British scholars within the Roman Catholic Church, to the strong Vatican Council II statement:

"By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year. The homily, therefore, is to be highly esteemed as part of the liturgy itself." Vatican Council II: The Conciliar and Post Conciliar Documents. Edited by Austin Flannery. (Tenbury Wells, Worcester: Fowler Wright Books, 1975), p. 17,18.

²¹On this table (as well as the next two), parentheses enclose single entries which do not fit the proposed pairing patterns.

²²Two criteria make these data lines stand out. First, the high percentages associated with 'Lloyd-Jones (and only slightly lower percentage with 'Stewart') lecturers' on these lines. No other entries on tables 40-42 document figures as high as those associated with 'Lloyd-Jones lecturers' here. Second, both of these data lines relate to the same general topic, the relationship between preaching and the Bible. On both these lines, the 'Tillich'+ 'Rahner' lecturers repoded in significantly lower percentages.

²³The criteria determining importance here are twofold. First, frequency of a theme's appearance on one of the tables 40-42, e.g., factors relating to the Bible show large statistical contrast between the paired groups of lecturers three times on this table, whereas only one other individual theme appears more than once. Second, exclusivity of appearance, e.g., the theme of the Bible as the source and content of preaching appears much less frequently on the other two tables. This indicates that it is in this theological pairing that opinions regarding the Bible as the source and content of preaching reveal most agreement within a pair (and corresponding disagreement between the pairs). In contrast, the theme of the "purpose" of preaching appears twice on both tables 40 and 41. This decreases the importance of that theme in this analysis.

²⁴Table 32 reveals that "a text's context" is, to 'Lloyd-Jones' and 'Stewart lecturers', a secondary or tertiary hermeneutical principle. Yet, the 'Lloyd-Jones' and 'Stewart' composite responses on this data line, are greater than the 'Rahner'+ 'Tillich' responses.

²⁵The use or non-use of a lectionary is irrelevant to this discussion. The lectionary does not stipulate preaching content, only the Scripture pericope.

²⁶As stated above (in note 23), this theme of preaching to the congregation appears on other tables, thus indicating an apparent inconsistency in lecturer response to the survey. We would, therefore, not want to build the entire argument here (defining the distinction between these two pairs of lecturer groups) on the evidence of these questions relating to the congregation. But the 'Stewart'+ 'Tillich lecturer' agreement here, in conjunction with the 'Lloyd-Jones'+ 'Rahner' agreement on the three "God" questions, does appear to explain the contrast.

²⁷Two 'Lloyd-Jones lecturers' wrote that the preacher must be true to his calling. The distance between

that statement and "the preacher must be true to tradition" is not great.

²⁹The 'Lloyd-Jones' statistic for question eight is an exception.

²⁹Admittedly, survey responses relating to teaching methodology do not frequently appear on tables 40-42. Of the data lines dealing with more content oriented responses, almost 80% do appear on those tables, thus indicating that the theological pairing scheme helps to explain the distribution of specific responses.

³⁰These other patterns include lines where: 'related' colleges are paired with one of the other types, the 'related' colleges are isolated on an extreme, or where the data indicates relative similarity among all three types. Statistically, these phrases can be defined as follows:

1. All three types are similar--less than ten percent difference in data dealing with percentages, two years or less difference on questions 11 and 13.b.
2. For the other three patterns, in order for an institutional type to stand alone (not be paired with another), the distance between the intermediate statistic and the extreme to which it is nearest must be more than 25 percent of the difference between the two extremes.

³¹To determine what each group's survey responses would be if there were no institutional factor, and each subgroup's responses, thus, were precisely proportional to its theological make-up, I computed the "theologically predicted mean." I took the appropriate figures from tables 26-39, and weighted them proportionally in computing means. (For example, in computing the "theologically predicted means" for university lecturers, I weighted the responses from 'Tillich lecturers' three times as heavily as responses from 'Bultmann' and 'Stewart' lecturers, as per the table below.

The correlation between institutional type and the theologian with whom the preaching lecturers identify is as follows:

University departments:

Tillich	3
Bultmann	1
Stewart	1
Other	1

Related colleges:

Rahner	4
Stewart	4
Tillich	3
Lloyd-Jones	2.5
Barth	1.5
Fosdick	1
Other	3

Independent colleges:

Lloyd-Jones	16.5
-------------	------

Stewart	5
Rahner	3
Barth	2
Bultmann	1
Fosdick	0.5
Other	2

³²One college indicated equal pluralities for the Episcopal and Congregational denominations; that college's responses are counted half for each of those churches.

³³I group together a large number of conservative colleges which either are free from any denominational tie or are associated with a small, relatively new denomination (sponsoring only one British college). Within this section's analysis, I group these as though they comprised one denomination, the 'Evangelicals'.

³⁴In relation to each data line, I noted the denominations whose composite survey responses placed them on extremes. Next, I considered the relative position of the intermediate figures, noting whether they appear closest to one of the extremes, or to the midpoint between them. When I had done this for all the data lines, I looked for, in relation to each denomination, traits in the teaching of preaching where the data revealed significant patterns (themes where a denomination's lecturers' responses consistently placed them in similar positions relative to the other denominational groups, e.g., on the upper extreme. This would indicate at least the possibility of a denominational influence.)

³⁵85% of the Evangelical lecturers come from the Lloyd-Jones lecturer group. While it is true that half of the Baptist lecturers come from that same theologically conservative ilk, the Baptist group freely leaves the conservative camp at other points to be presented below. Thus, the data indicates a small but significant denominational influence here; Baptist lecturers (and preachers as taught by those lecturers) give greater attention to the Bible than their Evangelical counterparts.

A similar effect is noted in the previous section. 'Related' college lecturers apparently give more attention to Scripture than independent college lecturers. There could be some correlation between these two Bible related patterns. All of the Evangelical colleges are also 'independent'. Three of seven Baptist colleges fall into the 'related' category. The remainder are independent.

³⁶The two Baptist composite responses to question ten contradict the pattern set in other Baptist responses listed on table 79.

³⁷The following table compares actual, and theologically predicted, means.

	Actual	Predicted
Baptist	3.0	3.3
Episcopal	3.7	3.7
Presbyterian	2.8	3.1
Evangelical	3.8	3.4

Of the six choices that question eight offered, only

one other (Preacher's maturity) had as large a divergence.

³⁰The 'Presbyterian effect' probably relates to the correlation between Presbyterian colleges and the university setting. The Evangelicals, with a more rigid theology, fall naturally into a directive teaching style.

CHAPTER SIX NOTES (p. 265-314)

¹Again, besides the homiletic factors explicitly mentioned, the concept of 'purpose' underlies this question. 'Communication factors' also come into play. In fact, this question could broadly be restated: "In the preparation of sermons, to what degree do unique individual congregational factors overshadow a traditional established body of content?"

²In actuality, the relationship may not be cause and effect. A lecturer may have adopted positions similar to that of a given theologian, completely independent of that theologian's influence. But a correspondence between a lecturer group's positions and their chosen theological model would document the existence of a theological factor in the determination of those groups.

³Lloyd-Jones, "The Authority of Scripture," in Expository Sermons on 2 Peter. (Edinburgh: Banner of Truth Trust, 1983), p. 99.

⁴Lloyd-Jones, The Presentation of the Gospel. (London: InterVarsity Fellowship, 1949), p. 7.

⁵Lloyd-Jones, Preaching and Preachers. (London: Hodder and Stoughton, 1971), p. 196.

⁶Ibid. p. 13.

⁷Lloyd-Jones, Authority. (London: InterVarsity Fellowship, 1958), p. 41.

⁸Note also that one third of the 'Lloyd-Jones lecturers' stated as their key hermeneutical principle, "Remember the Bible is the Word of God." This proportion is far greater than the percentages of the other lecturer groups combined (See table 32).

⁹Lloyd-Jones, Preaching and Preachers. p. 143.

¹⁰Ibid. p. 142. (Cf. "What all this amounts to is that what is needed in the pulpit is authority, great authority. The pew is not in a position to determine the message or method or dictate to the pulpit. I would lay that down as an absolute. The pulpit is to make its assessment, and it is to do so with authority. The greatest need in the Church today is to restore this authority to the pulpit." Ibid. p. 158,59.)

¹¹Ibid. p. 246.

¹²Lloyd-Jones, "The Wonder of the Gospel," in Evangelistic Sermons. (Edinburgh: Banner of Truth Trust, 1983), p. 204.

¹³The question here is not content; this chapter's second key question addresses that.

¹⁴Lloyd-Jones, Preaching and Preachers. p. 103-05.

¹⁵Lloyd-Jones, Maintaining Our Evangelical Heritage. (London: InterVarsity Fellowship, 1952), p. 10.

¹⁶Lloyd-Jones devoted consecutive chapters to these complementary thoughts. Preaching and Preachers. p. 165-84, 185-204.

¹⁷Ibid. p. 222.

¹⁸Overall, on seven different survey entries relating to the recipients of preaching, 'Lloyd-Jones lecturer' responses were either the lowest or next to the lowest (table 26: purpose and world; 27: modification 28: congregation and purpose, 31: congregation and world).

- ¹⁹Lloyd-Jones, Preaching and Preachers. p. 238.
- ²⁰Ibid. p. 243.
- ²¹Lloyd-Jones, The Presentation. p. 4.
- ²²Lloyd-Jones, Preaching and Preachers. p. 131.
- ²³Ibid. p. 76, 138, 227.
- ²⁴Ibid. p. 87.
- ²⁵Lloyd-Jones, Authority. p. 62. (Cf. "Let us go on with our practical efforts and let us go on with our study, but God forbid that we should rely upon them. . . . Let us realise that even that [the best knowledge and skill], without the authority and the power of the Spirit, is of no value at all." Ibid. p. 92).
- ²⁶James Stewart, Why I Believe. (Crieff, Scotland: The Book Department of St. Ninian's, 1963), p. 14.
- ²⁷Ibid. p. 13.
- ²⁸Stewart, Heralds of God. (London: Hodder and Stoughton, 1946), p. 70.
- ²⁹Stewart, Why I Believe. p. 14.
- ³⁰Stewart, Heralds of God. p. 108.
- ³¹Ibid. p. 46.
- ³²Ibid. p. 59. In order to provide this balance, Stewart suggested a preacher follow the themes of the Christian year. Ibid. p. 110, 11.
- ³³Ibid. p. 61.
- ³⁴Stewart, A Faith to Proclaim. (London: Hodder and Stoughton, 1953).
- ³⁵Stewart, Heralds of God. p. 11.
- ³⁶Ibid. p. 25-27, 42-44, 50, 51.
- ³⁷Ibid. p. 105-06.
- ³⁸Twenty percent of this group's lecturers stated "relevance" as their key hermeneutical principle. This percentage is much higher than 'Lloyd-Jones'+'Rahner lecturers'.
- ³⁹Stewart, Heralds of God. p. 7.
- ⁴⁰Ibid. p. 194, 201, 205, 210, 217, 219.
- ⁴¹Ibid. p. 190. Cf. Ibid. p. 20, 26, 32, 35, 41, 47, 56. Also A Faith to Proclaim. p. 12, 116.
- ⁴²Stewart, Heralds of God. p. 103.
- ⁴³Ibid. p. 119.
- ⁴⁴Ibid. p. 119, 20.
- ⁴⁵Ibid. p. 149.
- ⁴⁶Ibid. p. 142.
- ⁴⁷"If, then, there can be salvation and hence also faith everywhere in history, then a supernatural revelation of God to mankind must have been at work everywhere in the history of the human race. It must have been at work in such a way that it actually touches every person and effects salvation in him through faith, every person who does not close himself to this revelation by a failure to believe through his own fault." Rahner, Foundations of Christian Faith. Translated by William V. Dych. (London: Darton, Longman and Todd, 1978), p. 148.
- ⁴⁸As discussed elsewhere, both Lloyd-Jones and Tillich give a pre-eminence to Jesus Christ, but a priority not quite as exclusive as Stewart and Rahner. Lloyd-Jones elevates the Bible to a second position rivaling Jesus as

God's Word. Tillich saw a host of other symbols revealing God nearly as well as the symbol of Jesus.

⁴⁹Rahner, "Horizons of Thinking in Theology," translated by Thomas F. O'Meara. In Karl Rahner in Dialogue. Edited by Paul Imhof and Hubert Biallowons. (New York: Crossroad, 1986), p. 355.

⁵⁰Rahner, "Interpreting and Experiencing the Words and Deeds of Jesus Today," translated by Robert Braunreuther. In Dialogue. p. 228.

⁵¹Rahner, Foundations. p. 155.

⁵²Rahner and Karl Lehmann, Kerygma and Dogma. Translated by William Glen-Doepel. (New York: Herder and Herder, 1969), p. 16.

⁵³Rahner, "The Church in a Secularized Society," translated by Donald W. Reck. In Dialogue. p. 161.

⁵⁴Ibid. p. 167.

⁵⁵Rahner, Meditations on Priestly Life. Translated by Edward Quinn. (London: Sheed and Ward, 1970), p. 160.

⁵⁶Rahner and Lehmann, Kerygma and Dogma. p. 19; Rahner, "Demythologization and the Sermon," translated by Theo Westow. In Concilium. 3(March, 1968):19; (Cf. "Granting the praiseworthy attempts to give the homily its own place and function in the celebration of the Eucharist, the honest observer of the situation must admit that this experiment is not without difficulties of its own: the scriptural text serves too often merely as a springboard, and after a few introductory words something totally different is dealt with; the sermon dwindles into an exegetical or theological address or avoids precisely those questions which the Scripture passage threw up." From "Editorial," translated by Theo Westow. In Concilium. 3(March, 1968):3.)

⁵⁷Rahner, "Editorial," in Concilium. p. 3.

⁵⁸Rahner, "Demythologization," in Concilium. p. 15.

⁵⁹Also note how 'Rahner lecturers' value communication (over proclamation) as the purpose of preaching (table 29).

⁶⁰The overall thesis of Rahner, "Demythologization," in Concilium. p. 12-20. (Cf. "We, however, living in this present age, have to think and speak differently precisely in order to preserve what the old Christian faith saw and believed." Ibid. p. 18.)

⁶¹Rahner, Meditations. p. 8.

⁶²Rahner, "Demythologization," in Concilium. p. 14.

⁶³Rahner, Meditations. p. 155.

⁶⁴Rahner, Foundations. p. 54.

⁶⁵Ibid. p. 94.

⁶⁶Tables 1, 12, 26, 59, and 64 document that almost all subgroupings of lecturers give the positions of first and second priority to 'purpose' and 'God as source'.

⁶⁷Tillich, Systematic Theology. Volume 1. (London: Nisbet, 1953), p. 40.

⁶⁸Tillich, Biblical Religion and the Search for Ultimate Reality. (London: Nisbet, 1955), p. 78.

⁶⁹Tillich, Systematic Theology. I:31. (Cf. Dynamics of Faith. (London: George Allen and Unwin, 1957),

p. 58.

⁷⁰Ibid. I:39-46. In relation to ecclesial statements of doctrine, see Dynamics of Faith. (London: George Allen and Unwin, 1957), p. 29 and Systematic Theology. Volume 3. (London: Nisbet, 1964), p. 188-89.

⁷¹Table 30 documents an exception. A majority of 'Tillich lecturers' defined preaching content in terms of God. This fact finds potential explanation below, in the discussion of the question of 'content-' vs. 'person-oriented' sermon preparation.

⁷²Tillich, Theology of Culture. (New York: Oxford University Press, 1959), p. 206-08; "How to Communicate the Christian Message," in The New Christian Advocate. 3(1959):15,16; The Christian Answer. (London: Nisbet, 1946), p. 69; Systematic Theology. I:6,8; "The Relevance of the Ministry in Our Time and Its Theological Foundation," in Hans Hofmann, ed., Making the Ministry Relevant. (New York: Scribner, 1960), p. 25,26,29.

⁷³Tillich, The Christian Answer. p. 70,71.

⁷⁴These outdated elements include not only items relating to form, e.g., vocabulary, but also matters of substance. In order to be relevant, the content itself requires modification from past tradition.

⁷⁵"Proclamation" and "communication" offer two divergent images of preaching. The first connotes an authority figure issuing ultimatums to the less informed. The speaker is in control; the burden for accurate reception of the message lies with the hearer. "Communication," however, portrays two relative equals, both bearing responsibility for accurate transmission and reception of verbal content.

⁷⁶Tillich, Theology of Culture. p. 201. In describing his "method of correlation," Tillich wrote, "In respect to form, they ['the Christian answers'] are dependent on the structure of the [contemporary] questions they answer." As stated below, the preacher must "participate" in the life of his world, in order to phrase the Christian message appropriately for it. Systematic Theology. I:72.

⁷⁷Theology of Culture. p. 204.

⁷⁸"Real communication has to do with participating, or, better, making others participate, in the reality and meaning of something given--the Christian message." Tillich, "How to Communicate the Christian Message," in The New Christian Advocate. p. 12.

⁷⁹Tillich, "A Word from the Preacher," in The Eternal Now. (London: SCM, 1963), p. 159; "Preface," in The Shaking of the Foundations. (New York: Charles Scribner's Sons, 1948).

⁸⁰In this, he does draw closer to Lloyd-Jones than to either Stewart or Rahner.

⁸¹Tillich, Theology of Culture. p. 202.

⁸²Ibid. p. 203.

⁸³"The state of existence is the state of estrangement. Man is estranged from the ground of his being, from other beings and from himself. The transition

from essence to existence results in personal guilt and universal tragedy." Tillich, Systematic Theology. Volume 2. (London: Nisbet, 1957), p. 51.

⁸⁴Ibid. III:300.

⁸⁵This study employs the theologians' printed sermons only where necessary to amplify their overall theology. It does not consider these sermons as a models or sources of information on preaching practice. Here, however, as added support for a rather unexpected point (the proclamatory nature of preaching in Tillich's thinking), a brief examination of Tillich's preaching practice proves helpful. Two short sermon quotations which appear in chapter two (for other reasons) illustrate the point. Tillich proclaimed as the climax to one sermon, "Simply accept the fact that you are accepted" (See above, p. 55). In the slightly longer quotation appearing just above that first one, Tillich again employs a proclamatory style.

⁸⁶Tillich, "The Relevance of the Ministry," in Making the Ministry Relevant. p. 24, underlining mine.

⁸⁷It would be inappropriate for this study to offer detailed prescriptive statements relating to the teaching of preaching. To even insinuate that a single body of teaching content or methodology could be suitable for all settings would deny the basic differences among those settings.

⁸⁸The statements enclosed by inverted commas are not actual quotations, but merely short summaries of the theologians' thinking. See above for fuller explication and documentation.

⁸⁹Barth's unequivocal "nein" (See "No," translated by Peter Fraenkel. In Natural Theology. (London: Centenary Press, 1946.) to natural theology exaggerated the truth. Universal revelation in the physical world around us, or the awareness of God within us, can offer valid knowledge of God. These 'intuitions', however, pale in value before God's more definitive self-revelations. The former are virtually useless as a source of preaching. Their value lies in their preparation of hearers for the more complete truth of Christian preaching.

Paul Tillich appropriately stated that anything can convey God to us. But, perhaps, he did not state emphatically enough the value priority of the Biblical symbols, particularly that of Jesus Christ.

⁹⁰Stewart, in particular, preached all his sermons from this 'pulpit'. Yet, he, with preaching Jesus first (as Lloyd-Jones with the Bible), did not see (or at least did not explicitly state) his debt to a specific theological tradition.

⁹¹See the third of chapter four's theological consensus statements--above, p. 147.

⁹²See the fifth of chapter four's theological consensus statements--above, p. 147.

⁹³For the purposes at hand, we may ignore proponents of a limited God, e.g., Edgar S. Brightman, A Philosophy of Religion. (London: Skeffington and Son, n.d.).

⁹⁴Some assert that their positions are derived from Scripture alone. A more accurate statement might be: 'It

is our tradition to deny that tradition influences our theology.' Tradition does, however, play a significant role.

⁹⁵See consensus statement 11 from chapter four, p. 150.

⁹⁶Fosdick, "Harry Emerson Fosdick" in Charles McGlon, ed., "How I Prepare My Sermons," The Quarterly Journal of Speech 40(February 1954):50. (Cf. The Living of These Days. (London: SCM, 1957), p. 94; "Animated Conversation," in Joseph F. Newton, ed., If I Had Only One Sermon to Preach. (New York: Harper and Brothers, 1932), p. 109-13; "What is the Matter with Preaching?" In Harper's Magazine. 157(July 1928):133-41.)

⁹⁷Fosdick, "How I Prepare My Sermons," p. 50.

⁹⁸Stewart, Heralds of God. p. 153-66. Lloyd-Jones, Preaching and Preachers. 141,141,246. Rahner, "Demythologization and the Sermon," in Concilium. p. 12,15,19; Meditations. p. 160; "The Church in a Secularized Society," in Dialogue. p. 167.

⁹⁹In the process of gaining this fulfillment, Christians render appropriate worship to God.

¹⁰⁰Bultmann, "Bultmann Replies to His Critics," in Hans W. Bartsch, ed., Kerygma and Myth. Volume I. Translated by Reginald H. Fuller. (London: SPCK, 1953), p. 209, note 1. Ironically, James Stewart, who found so much in Bultmann with which he disagreed (See "The Christ of Faith," in Hugh Anderson and William Barclay, eds., The New Testament and Contemporary Perspective. {Oxford: Basil Blackwell, 1965}), wrote almost identically on this point. "The problem of communication resolves itself into a question of faith: faith in the message, the kind of faith which . . . is an act uniting the messenger to the Christ of whom his message tells--so that every time the message is told, the whole redeeming energy of the eternal is concentrated, Christ Himself is veritably at work. . . . Christ the Creative Word, being thus present, arouses faith beyond and brings in His new creation." A Faith to Proclaim. p. 45,46.

¹⁰¹Bultmann, "Reply," translated by Howard C. Kee. In Charles Kegley, The Theology of Rudolf Bultmann. (London: SCM, 1966), p. 273. Within this statement, Bultmann closely identifies preaching and proclamation. In my present discussion of a Bultmannian theology of preaching, I, too, closely identify the two. The broader word "proclamation" might more accurately replace "preaching" at several points. At the same time, Bultmann considered preaching the foremost form of proclamation. Cf. (underlining mine) "Faith is faith in the Word of God which encounters me in the preaching of it. . . . The preaching of the community enables me to participate in the eschatological event that has its origin in Jesus. This eschatological event is, in its paradoxical identity with the historical event, never a bygone event, but it is fulfilled again and again in the preaching of the Church." Ibid. p. 260,61.

¹⁰²Bultmann, "Church and Teaching in the New

Testament," in Faith and Understanding. p. 212. Cf. "Jesus Christ confronts men in the kerygma and nowhere else." From "The Historical Jesus and the Theology of Paul," in *ibid.* p. 241.

¹⁰³Bultmann, "The Historical Jesus and the Theology of Paul," in *ibid.* p. 241,42. (Cf. "The apostolic preaching which originated in the event of Easter Day is itself a part of the eschatological event of redemption. . . . [It] inaugurates the 'ministry of reconciliation'. . . . The word supplements the cross. . . . Through the word of preaching the cross and resurrection are made present." "New Testament and Mythology," in Bartsch, ed. Kerygma and Myth, I:42.)

¹⁰⁴Bultmann, "The Concept of the Word of God in the New Testament," Faith and Understanding. p. 308. (Cf. "Jesus Christ is the Eschatological Event . . . as the Word which resounds in the mouth of those who preach him." In "The Christological Confession," from Essays, translated by James C.G. Greig. (London: SCM, 1955), p. 286; "Jesus Christ is the eschatological event . . . as repeatedly present, as addressing you and me here and now in preaching." History and Eschatology. (Edinburgh: Edinburgh University Press, 1957), p. 151,52. "Belief in the resurrection and the faith that Christ himself, yes God himself, speaks in the proclaimed word (II Corinthians 5:20) are identical." New Testament Theology. I:305.)

¹⁰⁵See section VI from chapter three.

¹⁰⁶In a Lloyd-Jones tradition: by man's sin and God's holiness. In a Tillich model: by man's finiteness and God's infinity.

¹⁰⁷This view of preaching as incarnation certainly predates Bultmann and Barth. Classic statements of this principle are found in the Beecher Lectures of Phillips Brooks and P.T. Forsyth. Brooks, Lectures on Preaching. (London: Dickinson, 1881), p. 5-9 and Forsyth, Positive Preaching and the Modern Mind. (London: Hodder and Stoughton, 1907), p. 82,83. Brooks placed greater emphasis on the importance of truth coming through the preacher. Forsyth emphasized the divine participation in preaching. Two more recent advocates of incarnational preaching are Jean-Jacques von Allmen Preaching and Congregation. Translated by B.L. Nicholas. (London: Lutterworth, 1962), p. 12-15, 20-31) and Clyde E. Fant, Preaching for Today. (New York: Harper and Row, 1975), especially chapter 3, entitled "Toward Incarnational Preaching," p. 28-50).

¹⁰⁸This is not to negate Paul Tillich's premise that anything, even a woefully unworthy preacher, can be a bearer of the holy. Yet, even Karl Rahner, who believed firmly in the principle of ex opere operato wrote, "No one can deny at this time that the Church is different from other social bodies. In them it is a simple matter to keep the work of an official quite separate from his private life and judge the two, on the whole, by different standards. In the Church office is such as to absorb the whole personal existence of the man who holds it. This institution can, but must not, be administered unspiritually; being part of

the Church, the primordial sacrament, it betrays its own nature if it does not effect what it signifies: grace and love in hope and faith. Even where it works ex opere operato, it still depends on the 'good will'--that is, the opus operantis--of minister and recipient." From "Preface," in Servants of the Lord. Translated by Richard Strachan. (London: Burns and Oates, 1968), p 7. (Cf. also, "The Priestly Office and Personal Holiness," in *ibid.* p. 102-04.)

¹⁰⁹A current theological move toward 'contextualization' reflects this thought of bringing truth from God appropriate for unique settings. Michael Taylor is a primary British example of this thought. "When I speak or think of people 'doing theology' or engaging in theological work . . . I have in mind two closely inter-related tasks. The first task they are involved in is constructing and articulating a faith by which they can live. The second task is learning to live by the faith they construct (build) and articulate. . . . This work of constructing and articulating a faith by which to live, and learning to live by the faith that has been constructed and articulated, is to be done by the 'people.'" From "People at Work: Some Consequences of Theology by the People for Institutions," in Ministerial Formation. 31(September 1985):23.

¹¹⁰"In God's utterance there comes to be a meeting and a communion between His nature and man." Barth, I.1. p. 149.

¹¹¹Tillich, Systematic Theology. I:40, III:133, and Biblical Religion. p. 3.

¹¹²Because of the differences among the academic settings and individual uniquenesses in lecturers and students, the exact content and methodologies will, undoubtedly, vary. The general principles allow a multiplicity of specific applications.

¹¹³This is quite similar to the sentiment expressed in a document presented by the British delegation to the First All-European Consultation on Theological Education. The meeting was organized by the World Council of Churches' Programme on Theological Education. Within the document, this sentence appears: "There are three main ingredients in [ministerial] formation, which we will distinguish as personal, academic, and pastoral. These three aspects cannot be divorced from each other or departmentalised, they are inextricably intertwined. This demands the closest co-operation between all those whose task it is to oversee the development of candidates for the ministry. "Ministerial Formation," in Ministerial Formation, the journal of the W.C.C.'s Programme on Theological Education. 11(July 1980):14.

¹¹⁴Two more quotations from *ibid.* echo this thought. "Ministry is first and foremost not a job to be performed but a state of being." p. 12. "Ministerial training involves not merely the acquisition of skills by the formation of the whole person; it must be person-based." p. 16. Note also the same thought expressed a century ago by Phillips Brooks, "The preparation for the [preaching]

ministry . . . must be nothing less than the making of a man. It cannot be the mere training to certain tricks. It cannot be the furnishing with abundant knowledge. It must be nothing less than the kneading and tempering of a man's whole nature till it becomes of such a consistency and quality as to be capable of transmission. Lectures on Preaching. p. 9.

¹¹⁵This trend is particularly evident in third world T.E.E. programs, but is appearing in Britain as well. A series of articles by the aforementioned Michael Taylor, formerly Principal of Northern Baptist College, and Vice-Moderator of the World Council of Churches' Program on Theological Education, have appeared in that organization's journal (Ministerial Formation) describing Taylor's favorable opinions of and experiments in parish-based theological training. See "Has Ministerial Training Outgrown the Theological Colleges?" 3(July 1978):3-8; "Alternative Training for the Life of the World," 23(July 1983):7-9; "People at Work," 31(September 1985):23-35. Similarly, M.A.H. Melinsky describes the Northern Ordination Course, an Anglican, largely non-residential, training program for ministry, in Ministry by the People. (Geneva: WCC Publications, 1983), p. 298-303. Likewise, John J. Vincent, Director of the Urban Theology Unit in Sheffield, describes the program he leads, and rationale for moving theological education from college to church settings, in "Theological Education in the 80's in Britain: Adaptation or Alternatives?" in Ministerial Formation. 10(April 1980):9-13, and "Theological Education for Urban Mission," in Ministerial Formation. 27(July 1984):20-22.

¹¹⁶1985 figures from Peter Brierly, ed., U.K. Christian Handbook. (Bromley, Kent: Marc Europe, 1986), p. 132.

APPENDIX ONE
SURVEY
TEACHING OF PREACHING

1. How many students attend your theological college? _____
(Terminology varies at different institutions. Throughout the survey, wherever I use the word, "college," I intend that to describe the setting in which your theological faculty operates.)

2. Approximately how many of these students are preparing for a preaching ministry? _____

Estimate the percentage of your ministerial students entering the parish ministry in the following churches:

Church of England _____	Baptist _____
Church of Scotland _____	Methodist _____
Roman Catholic _____	United Reformed _____
Congregational _____	Scottish Episcopal _____
Other _____? _____	

4. What are the educational prerequisites for entering your college?

5. What are your academic requirements for a B.D. degree (or the appropriate professional qualification for ordination)? Copies of relevant pages from your calendar would be an appropriate response.

6. Approximately how many hours of classroom time (lecture and tutorial) in your pre-ordination academic program would be devoted specifically to preaching?

7. Give a quick (25 words or less) definition of preaching.

Please answer the following questions based on your teaching of preaching during the last two years. Feel free to use additional paper, if necessary, in answering the questions. (If you are not the only teacher of preaching in your college, please attempt to answer the questions collectively for the preaching faculty.)

8. Listed below are six potential goals in teaching preaching. Please rank them in order of importance. Place "1" beside the most important goal, "2" beside the next most important, down to "6" beside the least important.

_____ to help students develop Christian maturity

_____ to help students understand the purpose of preaching

_____ to help students develop communications skills

_____ to help students understand the world in which they serve

_____ to help students see God as the ultimate source of preaching

_____ to help students develop a theology which provides content for preaching

9. In order to preach faithfully, the preacher must be true to _____. Would you like to comment?
10. List the five most important concepts you present in your lectures.
11. What theologians or communicators have most influenced your thinking on preaching?
12. Name one important principle you wish your students to remember as they handle Scripture texts in sermon preparation.
13. What textbook(s) do all students in your preaching course(s) use?
- 13.b. What other reading do you highly recommend? (A copy of your class reading list would be the best response to this question.)
14. What work do you require from your students in the course? exams? written sermons? sermons delivered in class? other written work? (Please be specific.)
15. Does field education (supervised work in a parish setting) play a role in your college's education for preaching? If so, please describe.
- 16.a. In current practice, how do you see the other divisions (O.T., N.T., Divinity, Church History, etc.) in your college supporting your task of preparing preachers for the church?
- 16.b. If applicable, how do you see university arts and sciences courses supporting your task?
17. Select the name (from the following list) of the man whose theology of preaching is closest to your own.

___Karl Barth	___Harry Emerson Fosdick
___Rudolf Bultmann	___Martyn Lloyd-Jones
___Paul Tillich	___James Stewart
___Karl Rahner	
18. List three important ways education for the preaching ministry at your institution (with reference to all departments) could be improved.
19. Which of the following best describes your theological college? (Please tick the most appropriate response.)

- a. ____one department of a larger university
- b. ____an independent institution closely related to a larger university (i.e., your students may easily take courses at a university located near to your college)
- c. ____an independent theological college

19.b. Do you feel that institutional settings like yours (in contrast to the other settings mentioned in the last question) can best educate for the ministry? Why?

20. What changes do you see coming in the theology and practice of preaching?

21. What changes do you see coming in the teaching of preaching?

22. Have I omitted a question you would like to answer? Is there something you have not yet described which makes your teaching of preaching unique?

Your Name _____

College _____

APPENDIX TWO

A clearer picture of the position of the theologians relative to each other is seen in a comparison of, not merely the raw totals of their numeric positions, but, their numeric deviations from one another.

Using the figures in table 4.1, I have compiled the average deviations of each theologian from the other six.

(For example, the numbers representing Fosdick's and Bultmann's positions on the six spectrums were as follows:

HF	1	3	6	2	2	1
RB	6	4	8	7	4	10

The differences between these numbers are:

5	1	2	5	2	9
---	---	---	---	---	---

The average of those six differences is 4.)

Table A.1 gives the complete list of such average deviations.

Table A.1

<u>Fosdick</u>	<u>Bultmann</u>	<u>Barth</u>
RB 4	HF 4	HF 5.8
KB 5.8	KB 3.5	RB 3.5
PT 2	PT 3	PT 4.5
JS 5	JS 2.3	JS 1.5
LJ 5.7	LJ 3	LJ 2.8
KR 1.3	KR 3.7	KR 4.5

<u>Tillich</u>	<u>Stewart</u>	<u>Lloyd-Jones</u>
HF 2	HF 5	HF 5.7
RB 3	RB 2.3	RB 3
KB 4.5	KB 1.5	KB 2.8
JS 4	PT 4	PT 4.7
LJ 4.7	LJ 2	JS 2
KR 1.7	KR 4.3	KR 5

Rahner

HF	1.3
RB	3.7
KB	4.5
PT	1.7
JS	4.3
LJ	5

These figures reveal several interesting facts:

Lloyd-Jones and Bultmann are the only two who have no other theologian with whom they are closer (in average deviations) than two. This is not surprising for Lloyd-Jones, who sits on the right extreme, though it does show the relative isolation of the fundamentalist position. It is quite surprising that Bultmann, sitting in the center of the composite spectrum, should be so separated from the others. While the other theologians can easily be paired with another of the seven with whom they shared much, Bultmann walked alone in a via media between the theologians of 'objectivity' and 'subjectivity'.

Barth, while relatively close to Stewart on his right, sits at a relatively large distance from anyone on his left.

APPENDIX THREE

Number of Hours Devoted to Teaching Preaching:

The responses ranged from 2 to 413. The median figure was 40.

Average Ranking of Priorities in Teaching Preaching:

(1=highest priority, 6=lowest)

2.3 To help students see God as the ultimate source of preaching

2.4 To help students understand the purpose of preaching

3.5 To help students develop a theology which provides content for preaching

3.6 To help students develop communications skills

4.6 To help students develop Christian maturity

4.7 To help students understand the world in which they serve

Analysis of Lecture Content--the percentage of lecturers who mentioned lecture subjects falling the following categories:

The Bible 69.8%

The congregation receiving a sermon 66.0%

The construction of a sermon 66.0%

Communication skills 64.2%

The preacher's personal spiritual life 37.7%

The purpose of preaching 34.0%

The theological content of preaching 26.4%

Prayer 15.1%

The person of Jesus Christ 15.1%

Breadth of preaching content 11.3%

The work of the Holy Spirit 11.3%

"Power" 11.3%

Purpose of Preaching--Percentage of lecturers who, in their definition of preaching, included a verb falling into one of these categories:

Communication - verbs focussing on delivery and reception of a message 57.1%

Proclamation - verbs focussing on authoritative delivery of a message 53.8%

Interpretation - verbs focussing on the exposition or explanation of Bible content 25%

Modification - verbs focussing on a change sought within the hearers 21.5%

Content of Preaching--Percentage of lecturers who, in their definition of preaching, included a noun falling into one of these categories:

Biblical content 42.3%

A theological construct (e.g., gospel, truth) 40.4%

God's Word 38.4%

God - some member of the Trinity 32.7%

Standards by Which Sermons are Judged--percentage of lecturers whose responses to the question, "Preaching must be true to:" fell into the following categories:

The Bible 73.5%

Himself 49.0%

God 38.8%
 The congregation 34.7%
 A theological construct (the gospel,
 truth) 20.4%
 Tradition, the Church 12.2%
 The preacher's calling 10.2%
 The world 6.1%

Primary Hermeneutical Principles--percentage of lecturers who stated the following as their primary hermeneutical principle(s):

Say what the text says - includes responses which mentioned the need for exegesis or finding the original meaning of a text 46.2%
 Keep the text in context 21.2%
 Remember the Bible is God's Word 15.4%
 Find the text's relevance to today 15.4%
 Interact personally with the text 5.7%
 Compare the text with other Scripture passages 3.8%

Teaching Methods--percentage of lecturers using the following:

Sermons preached in a classroom setting 70.0%
 Written sermons 38.9%
 Sermons preached in a parish setting 35.2% (This figure does not include all who use field education as a component of learning to preach. I here include only those who mentioned parish preaching in response to the survey question which asked about teaching methods, thus indicating that parish preaching serves as an integral part of the preaching course and not merely a second aspect of student experience.)
 Examinations 25.9%
 Sermon outlines 20.4%
 Sermons preached in a "chapel" setting (sermons preached not in a classroom setting, but in a worship service with various members of the academic community participating) 16.7%
 Essays (non-sermonic, non-examination writing assignments) 16.7%
 Participation in preaching seminars (Faculty-student joint learning experiences) 13.0%
 Other exercises (non-sermonic, written or spoken projects) 7.4%
 Sermon components (e.g., written sermon introductions or conclusions) 7.4%
 Book critiques 3.7%

Field Education--Percentage of lecturers whose college's field education fits one of these descriptions:

Colleges with an organized plan of field education 63.0%

Colleges whose students participate in no extended parish assignment, but whose preaching in a parish context is evaluated by lecturers or parish ministers 20.4%

Colleges with no supervised parish preaching 16.7%

APPENDIX FOUR

BOOKS CURRENTLY REQUIRED OR STRONGLY RECOMMENDED FOR PREACHING EDUCATION

- Adams, Jay. Truth Apparent: Essays on Biblical Preaching. Philipsburg, New Jersey: Presbyterian and Reformed Publishing, 1982.
In Print¹ No GB Yes US (Recommended by one lecturer.)
- Alexander, James. Thoughts on Preaching. Edinburgh: Banner of Truth reprint, 1975. Original Date: 1864.
IP No GB No US (2 lecturers)
- Allmen, J.J. von. Preaching and Congregation. London: Lutterworth, 1962.
IP No GB No US (1)
- Barth, Karl. Church Dogmatics. Volume I, Part 2. Translated by G.T. Thomson and Harold Knight. Edinburgh: T. & T. Clark, 1956.
IP Yes GB Yes US Philadelphia: Fortress (2)
- Barth, Karl. Prayer and Preaching. Translated by B.E. Hooke. London: SCM, 1964.
IP No GB No US (2)
- Barth, Karl. The Word of God and the Word of Man. Translated by Douglas Horton. New York: Harper and Row, 1928.
IP No GB Yes US Magnolia, Massachusetts: Peter Smith, 1958 (1)
- Baumann, J. Daniel. An Introduction to Contemporary Preaching. Grand Rapids: Baker Book House, 1972.
IP No GB Yes US (1)
- Baxter, Richard. The Reformed Pastor. Edinburgh: Banner of Truth, 1974. Original Date: 1656.
IP Yes GB Yes US Carlisle, Pennsylvania: Banner of Truth (2)
- Beecher, Henry W. Lectures on Preaching: Personal Elements in Preaching. London: J. Clarke and Co., 1872.
IP No GB Yes US St. Clair Shores, Michigan: Scholarly Publications (1)
- Bennett, William D.S. and Henry Brash Bonsall. The Art of Public Speaking. Birmingham: Quernmore, 1984.
IP No GB No US (1)
- Best, Ernest. From Text to Sermon: Responsible Use of the New Testament in Preaching. Edinburgh: T. & T. Clark, 1988.
IP Yes GB Yes US Atlanta: John Knox Press, 1978 (3)
- Black, James. The Mystery of Preaching. London: J. Clarke and Co., 1924.
IP No GB No US (2)
- Blackwood, Andrew. The Preparation of Sermons. London: Church Book Room Press, 1951.
IP No GB No US (3)
- Blaikie, William G. For The Work of the Ministry. London: Daldy, Isbister & Co., 1878.
IP No GB No US (1)
- Broadus, John. On the Preparation and Delivery of Sermons. New and revised edition by Vernon L. Stanfield, New York:

- Harper and Row, 1979. Original date: 1874
 IP No GB Yes US (1)
 Brooks, Phillips. Lectures on Preaching. Grand Rapids, Michigan: Baker Book House, 1969. Original Date: 1877.
 IP No GB No US (2)
 Brooks, R.T. Communicating Conviction. London: Epworth, 1983.
 IP Yes GB No US (1)
 Browne, Robert E.C. The Ministry of the Word. London: SCM, 1958, 1976.
 IP Yes GB No US (7)
 Bunting, Ian. Preaching at Communion. Nottingham: Grove Books, 1981, 1982.
 IP Yes GB No US (1)
 Bunting, Ian. Preaching at Funerals. Nottingham: Grove Books, 1978.
 IP Yes GB No US (1)
 Bunting, Ian. Preaching at Weddings. Nottingham: Grove Books, 1985.
 IP Yes GB No US (1)
 Burke, John, ed. A New Look at Preaching Wilmington, Delaware: M. Glazier, 1983. Original Date: 1960.
 IP No GB Yes US (1)
 Castle, Tony P. Quotes and Anecdotes for Preachers and Teachers. Bury St. Edmunds: Mayhew, 1979.
 IP Yes GB No US (1)
 Clark, Neville. Call to Worship. London: SCM, 1960.
 IP No GB No US (1)
 Clowney, Edmund P. Preaching and Biblical Theology. London: Tyndale Press, 1962.
 IP No GB Yes US Phillipsburg, New Jersey: Presbyterian and Reformed (1)
 Coggan, Donald. On Preaching. London: SPCK, 1978.
 IP No GB No US (3)
 Coggan, Donald. Stewards of Grace. London: Hodder and Stoughton, 1958.
 IP No GB No US (2)
 Cooke, Bernard. Ministry to Word and Sacraments. Philadelphia: Fortress Press, 1976.
 IP No GB Yes US (1)
 Cormier, Jay. Giving Good Homilies: A Communications Guide for More Effective Preaching. Notre Dame, Indiana: Ave Maria Press, 1984.
 IP No GB Yes US (2)
 Craig, A.C. Preaching in a Scientific Age. London: SCM, 1954.
 IP No GB No US (2)
 Dabney, Robert L. On Preaching. Edinburgh: Banner of Truth, 1979. Original Date: 1870.
 IP Yes GB Yes US Carlisle, Pennsylvania: Banner of Truth (1)
 Danne, J. Preaching with Confidence. Grand Rapids: Zondervan, 1980.
 IP No GB No US (1)
 Davies, Horton. Varieties of English Preaching 1900-1960. London: SCM, 1963.

- IP No GB No US (1)
Davis, H. Grady. Design for Preaching. Philadelphia: Fortress, 1958.
- IP No GB Yes US (1)
Doyle, Stephen C. The Gospel in Word and Power. Dublin: Dominican Publications, 1982.
- IP No GB No US (1)
Dulles, Avery. Models of the Church. Dublin: Gill and McMillan, 1976.
- IP Yes GB Yes US (New York: Doubleday, 1987) (1)
England, Edward, ed. My Call to Preach. Crowborough: Highland Books, 1986.
- IP No GB No US (2)
English, Donald. God in the Gallery. London: Epworth Press, 1975.
- IP No GB No US (1)
Evans, William. How to Prepare Sermons. Chicago: Moody Press, 1964.
- IP No GB Yes US (2)
Fant, Clyde. Preaching for Today. New York: Harper and Row, 1977.
- IP No GB Yes US (1)
Fant, Clyde and Pinson, William. Twenty Centuries of Great Preaching. 12 volumes. Waco, Texas: Word, 1971.
- IP No GB No US (1)
Farmer, Herbert H. The Servant of the Word. London: Nisbet, 1941.
- IP No GB No US (2)
FitzGerald, George. A Practical Guide to Preaching. Mahwah, New Jersey: Paulist Press, 1980.
- IP No GB No US (1)
Foley, N. Nadine, ed. Preaching and the Non-Ordained. Collegeville, Minnesota: Liturgical Press, 1983.
- IP No GB Yes US (1)
Ford, D.W. Cleverly. The Ministry of the Word. London: Hodder and Stoughton, 1979.
- IP No GB No US (4)
Forrester, Duncan; McDonald, James I.H.; Tellini, Gian. Encounter with God. Edinburgh: T. & T. Clark, 1983.
- IP Yes GB Yes US Philadelphia: Fortress (1)
Forsyth, P.T. Positive Preaching and the Modern Mind. London: Independent Press, 1907.
- IP No GB No US (2)
Franklin, Eric. How the Critics Can Help: A Guide to the Practical Use of the Gospels. London: SCM, 1982.
- IP Yes GB No US (2)
Fuller, Reginald H. What Is Liturgical Preaching? London: SCM, 1960.
- IP No GB No US (2)
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²One lecturer listed two authors, Josh McDowell and Bernard Ramm, but no book titles. I have inserted titles representing the authors' writing.

APPENDIX FIVE

PERSONS LECTURERS FELT HAD GREATLY INFLUENCED THEM

Alexander, James W.	(named by 1 lecturer)	
Andrewes, Lancelot	(1) Augustine	(2)
Baillie, Donald	(1) Baillie, John	(1)
Barth, Karl	(7) Baxter, Richard	(1)
Black, James	(1) Blackwood, Andrew W.	(1)
Bonhoeffer, Dietrich	(1) Brooks, Phillips	(1)
Brown, Archibald	(1) Browne, R.E.C.	(2)
Bultmann, Rudolf	(3) Bunting, Ian	(1)
Calvin, John	(2) Cooke, Alistair	(1)
Dodd, Charles H.	(1) Edwards, Jonathan	(1)
Farmer, Herbert H.	(3) Farrer, Austin	(4)
Figgis, John N.	(1) Forsyth, Peter T.	(6)
Gibbs, A.P.	(1) Graham, Billy	(2)
Green, Michael	(2) Greet, Kenneth	(1)
Gregory I	(1) Hamilton, John M.	(1)
Harries, Richard	(1) Howells, Rees	(1)
Howells, Samuel	(1) Hughes, J. Williams	(1)
Jowett, J.H.	(1) Keven, Ernest F.	(1)
King, Martin Luther	(1) Knox, Ronald	(1)
Kung, Hans	(1) Kuyper, Abraham	(1)
Lewis, C.S.	(1) Lloyd-Jones, Martyn	(12)
McCartney, Clarence	(1) MacLaren, Alexander	(1)
McNeill, John	(1) McQuarrie, John	(1)
Marshall, Michael	(1) Mitchell, Henry H.	(1)
Morgan, G. Campbell	(1) Morris, Colin	(2)
Moses	(1) Muir, Edwin	(1)
Newman, John H.	(1) Nida, Eugene	(1)
Nouwen, Henri	(1) Paul (Apostle)	(2)
Pitt-Watson, Ian	(1) Rahner, Karl	(1)
Ramsey, Michael	(2) Read, David H.C.	(1)
Rowe, Trevor	(1) Rupp, Ernest G.	(1)
Ryle, J.C.	(1) Sangster, William	(10)
Smith, Iain Crichton	(1) Soper, Donald	(1)
Spurgeon, Charles	(4) Stewart, James	(11)
Stibbs, Alan	(1) Stott, John R.W.	(9)
Talmadge, T. DeWitt	(1) Taylor, Michael H.	(1)
Thielicke, Helmut	(1) Thiessen, Henry	(1)
Tillich, Paul	(3) Torrey, R.A.	(1)
Tutu, Desmond	(1) Valentine, Lewis	(1)
VanStone, W.H.	(1) Weatherhead, Leslie	(1)
Wesley, John	(1) Whitefield, George	(1)
Williams, Harry	(1) Williams, Howard	(1)
Young, Dinsdale T.	(1)	

APPENDIX SIX

Three survey questions (nos. 18,20,21) asked the lecturers, not how they were presently teaching preaching, but, rather, looked to future possibilities in the field of preaching.

I had hoped to discover correlations between theology, denomination or institutional setting and the responses to such questions. For at least two reasons, this was not possible. First, lecturers responded to these questions with a wide variety of ideas. Coding these responses, for purposes of group comparison, was not a simple task. (See below for my attempts to code and a sample of the actual responses.) Secondly, after I did code the responses, no hoped-for correlations did occur (with the exception of one analysis of responses to survey question 20, as noted below). The different responses seemed to be spread randomly among the various lecturer subgroups. To help satisfy the curiosity of interested persons, I do list below the overall response to these questions.

Table A2

Survey question 18--Acknowledgements of needed improvement in an institution's teaching of preaching. A need for:

More time	34.6%
Change in course (preaching) methodology	30.8%
No answer (indicating either satisfaction with the status quo or unwillingness to express dissatisfaction)	25%
Change in course content	21.2%
Better integration with other disciplines	15.4%
Broader student experience or improvement of student response to course	13.4%
More relevance to the world as it is	13.4%
Better equipment or facilities	11.5%
Improvement (broadening) of staff	

qualifications 9.6%

Coding explanations

More time: "Another year," "Increasing the time for preaching practice," "Have more time to read and assess more books on homiletics," "Need for postgraduate year for pastoral studies," "More individual tuition and feedback," "More personal attention to students," "A longer homiletics class," "More full-time lecturers and smaller classes"

Change in course (preaching) methodology: "Braver exploration of new methods of communication," "Addition of regular tests," "More pre-ordination practice," "More freedom for participation in drama, poetry, etc.," "Introduction of video recording," "A more traditional class in homiletics," "More cross-cultural preaching experience," "A more methodical approach," "Closer look at other kinds of communication techniques," "Harder work at voice production"

Change in course content: "More attention to the text," "More exploring the Bible," "Greater integration and followup of individuals--too much variety in first, second, and third year courses," "A scientific/apologetic element to be built into all courses," "Tighter definition of the message to be conveyed," "More attention given to imagination and craft of words," "More disciplined exegetical preparation"

Better integration with other disciplines: "Preaching sessions involving the whole college and faculty," "A formal link between homiletics classes and classes in other disciplines," "Teachers in other areas simply being more conscious of the preaching ministry," "The need for students to realise the relevance of each course in building up their resources for a total ministry. This needs to be spelled out more."

Broader student experience or improvement of student response to course: "The spirituality of the preachers," "Exploring the Bible so that it resonates with their whole being," "More students coming forward specifically for the preaching ministry rather than other ministries including preaching," "Contact with other trainee ministers," "More opportunities for the students to hear good preaching"

More relevance to the world as it is: "More awareness of the structure by which people listen and learn," "To devise ways of making preaching more culturally oriented," "Greater notice of what the consumer thinks," "Developing their imagination--to enter into the Bible, modern world and experience of all sorts and conditions of contemporary men and women," "Wider experience of men in general," "Helping students to think more about the daily life situation of most Christians"

Better equipment or facilities: "An audio-visual laboratory," "A college chapel," "More books"

Improvement (broadening) of staff qualifications:
 "Greater use of people involved in communications
 industry/media/entertainment," "Inviting minister and
 lay people to speak to the class," "Closer monitoring
 of the tutor groups," "Better use of voice experts"

Table A3

Survey question 20--Predictions for the future in the
 theology and practice of preaching--Focus on positive
 or negative possibilities:

Positive 69.8%
 Negative 30.2%

This particular analysis did correlate with the
 choice of theologian.

	LJ	JS	KR	PT
Positive outlook	35.3%	93.8%	100%	100%
Negative outlook	64.7%	6.3%	0%	0%

(Negative outlook=Preaching is currently facing a
 downward trend, or in need of overcoming a major
 problem.

Positive outlook=An optimistic outlook or a prediction
 with no evaluative tone.)

Table A4

Survey question 20--Predictions for the future in the
 theology and practice of preaching:

Changes coming in the content or purpose of
 preaching 55.8%
 Changes coming in the format of preaching 26.9
 A fear that there will be less expository
 preaching 11.5%
 No answer 21.8%

Coding explanations

Content: "Preaching will have to adapt itself to
 conditions of ignorance and unbelief . . . oriented to
 mission," "I am praying that God will touch our
 students in a new way. The changes then will be
 evidenced in their preaching." "A more ecumenical,
 broader based theology," "Greater emphasis in relevance
 in language," "More emphasis on faith sharing,"
 "Appreciation of story, deriving from new exegetical
 approaches," "More emphasis on teaching than monologue
 presentation," "More reinforcement of spoken with
 written, visual, drama," "More breaking up of teaching
 element--not one sermon," "A move away from preaching
 as proclamation to preaching as sowing ideas," "More on
 communication skills," "Meaningful theology,
 contemporary practice," "Greater importance given to

context and story," "More emphasis on general, overall preparation," "Need for clarity of thought and conciseness of expression," "More personal preaching," "Increasingly life related," "Greater use of Scripture," "More cooperative thinking," "A contextual theology of preaching," "A growing recognition of the whole business of communication," "A renewed interest in the technical skills of preaching, and fresh determination to use the opportunities effectively," "More seriousness about feeding the minds and feelings of God's people," "A willingness to re-examine the content of preaching," "A call for authoritative preaching"

Format: "A more casual approach to preaching," "Greater use of modern communications media in practice," "A recognition of the varied forms and contexts in which it [preaching] can take place," "Use of overhead projectors and visual aids side by side with the spoken word," "A seminar approach," "Moving out of the service context into a wider social context-- conferences, family tapes, media preaching, etc.," "An expansion of multi-media services with drama/dance, etc.," "More thinking and talking in small groups"

Table A5

Survey question 21--Predictions for changes coming in the teaching of preaching:

Equipment (primarily video recording)	21.4%
Methods of teaching	16.7%
Communication skills	19.0%
Methods of preaching	16.7%
Students	14.3%
Content of preaching	14.3%
Relationship with the parish	9.5%
Staff qualifications	4.8%
No answer	20.7%

Coding explanations

Equipment: Each of these responses except one specifically mention video use. The other states, "More AV work?"

Methods of teaching: "A more clinical and less devotional approach," "We have extended our teaching ministry to include persons who are intended for the ministry, but do not make a degree." "Hopefully a greater emphasis on the science of the art of preaching," "A greater emphasis is being placed on preparing preachers for the art of sermon preparation and the act of proclamation." "More emphasis on practice--not just lectures and theory," "A recognition of the fact that it cannot be taught--but it can be learned"

Communication skills: "More on communication

skills," "Preaching which communicates unmistakably a concern for the listener," "How to address a wide variety of ages/expectations from the sermon," "Link between the visual and preaching--Insight of Marshall McLuhan," "Perhaps a greater emphasis on the expertise needed in dealing with means of mass communication such as radio and TV"

Methods of preaching: "Development of alternative means of communication," "More emphasis on method," "A movement away from the formal, traditional style to an imaginative, media-related way of communicating truth," "I see a continuing struggle to make preaching effective, meaningful in an age increasingly dependent on visual rather than verbal images," "That, as it is not the only way of communicating, we shall be paying more attention to other methods," "Relating of preaching back to modern means of communication and the media and to new approaches in evangelism," "If . . . the set-piece service becomes less, or less the only, preaching setting, changes in teaching preaching will be required." "Relating of preaching back to modern means of communication and the media and new approaches to evangelism," "Development of wider range of style"

Students: "More and more [students, preachers] will be encouraged to seek God for his anointing," "I would like to see a change for the better--the preaching of the Gospel in the Power of the Spirit," "More time will be given to the prior questions about the formation of the preacher," "The real task is to overcome conventionality and imitation and set men and women free to be themselves as preachers." "We must do more with voice production techniques."

Content of preaching: "Helping students discover idioms for presenting the Christian message to those who have no inkling what it is all about," "A revival of godly, Biblical preaching," "An increase in emphasis on 'holistic' preaching (i.e. accompanied by healing and deliverance ministries," "A need to return to expository and systematic preaching"

Relationship with the parish: "More preparation at the place of operation (the parish)," "More criticism from parishioners," "More involvement of lay/secular aspects and influences," "More feedback from lay hearers"

Staff qualifications: "Greater use of non-clinical personnel," "Other talented people assisting in the communication process"

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